The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 45.—WHOLE NUMBER 1137.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST LUKE'S CHURCH, 8 " " 5 "
CHURCH OF THE ANNUNCIATION, 9
CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 A. M.
EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M. 6 P. M.
ST LUKE'S CHURCH, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for January.

9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

FEBRUARY.

2 The Presentation of Christ in the Temple; commonly called the Purification of St. Mary the Virgin.
6 Quinquagesima Sunday: next Sunday before Lent.
9 The First Day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the portion of Scripture appointed for the Epistle.]
13 First Sunday in Lent.
16 }
18 } Ember Days.
19 }
20 Second Sunday in Lent.
24 St. Matthias the Apostle.
27 Third Sunday in Lent.

Poetry.

For the Churchman.

MR. EDITOR:

May I make my first offering to the Church through the Churchman. I ask this, that what I give may be taken as a slight token of my estimate of an agent so efficient in the support of views in sympathy with which mine have been formed, and to whose frequent enlightenment I am greatly indebted. Yours respectfully,

A. E. W.

Flowers, Faith, Truth, and Love.

How we love and cherish flowers,
As gifts our Father sends!
Through the sunny days of Summer,
They are our treasur'd friends.

We guard them with the fondest care,
Like joys that soon shall fade;
And sigh, when they in colors bright
No longer are array'd.

But flowers there are, more precious;
Hope-germs; Faith, Truth and Love:
In tears of penitence they bud
And bloom, for fruit above.

These flowers, if cherish'd duly,
By Eucharistic grace,
In the frosts of life gain fragrance,
And yield the sweets of peace.

Gifts of Christ's Spirit! Font returns!
Heart-flowers! ne'er to fade;
In God's "bright beams of light," they deck
The Eden He hath made.

Brooklyn, Festival of St. John
The Evangelist, 1852. A. E. W.

Selected Matter

From the Scottish Magazine.

A Short Explanation of the Nicene Creed for the Use of Persons Beginning the Study of Theology. By A. P. Forbes, D.C.L., Bishop of Brechin. Oxford: J. H. Parker. 1852.

This is, we really believe, the first work of this age which has attempted a precise terminology, and which has treated Catholic truths in a scholastic spirit; other such works have been promised, but this is the first that has appeared. The patristic style has been reproduced, and patristic compilations and commentaries have not been wanting; but we have the proud privilege of knowing that a Bishop of our own Church of Scotland, and the one who—now that he who was more especially the father of our Church, has been taken from among us full of reverence as of years—stands highest in the affectionate esteem of all Scottish Catholic churchmen, has been the one to introduce to the world exactness of the scholastic teaching. His Lordship has shown, too, how well it could be done. In him we see how a divine may be exact without being cramped, and may teach the highest and the sublimest truths without being hampered by correctness in expressing them. In the pages of the Bishop of Brechin, theology does not attract the reader a whit the less, because, instead of a careless unstudied deportment, she moves with the regulated step and chastened dignity "of the mother of the sciences."

The foundation which the Bishop of Brechin has taken for his treatise on theology, is the Constantinopolitan Creed. This high and noble confession of faith—which is the baptismal symbol, be it remembered, in the Holy Eastern Church—had not yet, in our Church, received the attention which its intrinsic and vital importance deserved. Bishop Pearson has left a lasting monument of scriptural and patristic divinity, built upon the foundation of the Creed of the Apostles. The symbol of St. Athanasius had been most largely illustrated in an historical, if not in a doctrinal, point of view, by Waterland; but if we except Bull's *Defensis*, which is but little read, the confession of Nicœa and of Constantinople had been disregarded. It was but a short time ago that Dr. Forbes gave the world a commentary on the Creed of St. Ambrose, as an earnest as it might be of this more important and valuable treatise which has followed. Let us take a survey of his Lordship's book. After a prelude of the history of the Creed of Nicœa, it opens, as do Pearson and Jackson, with a definition of faith—a definition, not a description. These passages will exemplify what we mean.

"Faith is the first of the theological virtues in the order of time, but not in the order of importance, because it belongs to the intellect, whose action precedes that of the will, and because it is the foundation of the rest of the virtues, and the gate of spiritual good; for we must believe in God before we can love Him, and obey His commandments. It hath justly attributed it to four results—meditation, contemplation, contempt of the world, and purity of heart."

Again—

"Justifying faith (to speak accurately and theologically) is nothing else than a pious and sure assent of the mind, produced by the Holy Ghost from the word by which we acknowledge all things revealed by God in the Scriptures, and especially those concerning the redemption and salvation wrought out by Christ, to be most true by reason of the authority of God who has revealed them. Therefore, considered in itself and in its essence, it is nothing else than Catholic (dogmatic) faith, which itself, doubtless, justifies a man, if all other things which are necessary to justification accompany it."

We ourselves endeavored some time back to bring out more fully the true nature of real theological faith, in an essay on "faith and works." The conclusions at which we arrived are almost identical with those of the Bishop of Brechin; but his Lordship divides and defines faith with such lucidity and fulness that we must bring his statements before our readers *in extenso*—

"1. Sometimes it is taken for fidelity in promising, as, 'Shall then unbelief make the faith of God without effect?' (Rom. iii. 3.)

2. It is taken for the promises themselves, as 'having damnation, because they have cast off their first faith.' (1 Tim. v. 12.)

3. It means sometimes conscience, as, 'whatsoever is not of faith is sin.' (Rom. xiv. 23.)

4. It is used for confidence, as, 'but let him ask in faith, nothing wavering.' (James i. 6.)

5. It is used for the Christian religion, as, 'fight the good fight of faith.' (1 Tim. vi. 12.)

6. Lastly, it is taken for the assent of the intellect, or the habit that inclines us to assent on the authority of another; if the authority be human, it is human faith; if it be divine, it is divine or theological faith; and this last, as regards the truths taught by the Church, is termed Catholic Faith.

Divine faith, then, is theologically defined to be a gift of God, and a light, illuminated by which men firmly assent to all things which God has revealed, and which He proposes to them by His Church to be believed, whether written or unwritten.

It is termed 'a gift' of God, because it is freely given by God alone, and surpasses all the natural powers. It is essentially supernatural. It is termed a 'light,' because spiritually the intellect is raised and enlightened so as to know and believe those things that are of faith. The assent of the intellect must be 'firm,' without any hesitation or fear of the consequences, for it rests upon the veracity of God Himself.—'The Church' being, as St. Paul says, 'the pillar and ground of the truth,' and having authority in controversies of faith, inasmuch as it belongs to it to declare what is the object of our belief.

Now, the power of the soul in which faith resides has been said to be the intellect, but it is also connected with the will; for being, according to the words of the Apostle, 'the evidence of things not seen,' it does not rest upon the intellect alone, but requires certain pious affections and submissions of the will towards the Supreme Truth; as the same Apostle says, 'By whom we have received grace and apostleship, for obedience to the faith.' Hence the virtue is not only speculative, but also practical, 'working by love,' causing to subdue kingdoms, to work righteousness, to obtain promises; for 'faith without works is dead.' (Vega de Justif., p. 717.)

Now, faith has been variously divided by theologians. It has been divided into habitual and actual—into explicit and implicit—into internal and external—into formed or living—and unformed or dead.

Actual faith is a firm and certain, though not evident, assent to the things which are revealed by God. In that it is firm and certain, it differs from opinion, and exceeds it. For the subject of opinion may, and often is, false, and the assent to it is weak and uncertain; there is in it a fear and a hesitation with regard to things opined of. In that faith is a not-evident assent, both understanding, knowledge, and wisdom exceed it, in that they are intellectual virtues, possessing clearness and sight

Habitual faith is a certain intellectual habit, whereby the intellect is inclined to actual faith. (James ii. 20.)

Explicit faith, is that by which we assent to any doctrine which, with its terms, is known to us.

Implicit faith, is that by which certain truths are believed, not as recognized in themselves, but as contained in some other great verity. This is the case of many ignorant Christians.

Internal faith, is the assent in the mind.

External faith, is that inward assent evidenced by some sign or outward profession.

Formed or living faith, is that which is informed by charity—which is the form and perfection of all other virtues. It is faith working by love.

Informed or dead faith, is the mere assent of the mind without love, like the devils' belief in God.

The material object of faith, or 'what' we are to believe, is twofold. Under this come all those things which God has revealed to us. He himself, and His attributes, are the primary and principal objects; while the Humanity of Christ, the Sacraments, and all other things necessary to salvation, are the secondary ones. St. Thomas (II. ii. 5, 3) thus explains it: 'The object of faith is the first truth, as it is manifested to us in the Scripture, and in the teaching of the Church.'

The formal object of faith, or 'why' we should believe these things, is the supreme veracity of Almighty God, who of His infinite wisdom cannot be deceived, and of His infinite goodness and perfection cannot deceive. What we believe we receive as the voice of God himself, according to the words of the Apostle: 'For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh in you that believe.' (1 Thess. xi. 13.)

The motives of faith are external and internal. The external motives are the authority of the Church—the miracles performed by our Lord and the disciples—the harmony of the Divine dispensations—the oracles of the Prophets—the antiquity and universality of the faith—the purity and sanctity of its doctrine—the constancy of those martyrs who have died for it—the attestation of enemies—the conversion of the world—and the wondrous power of faith in converting the soul. The inward motives of faith are twofold. The natural *light of the understanding*, which so far accepts of the articles of faith as true, when calmly and dispassionately viewed, as to prepare for the other inward motive, the *light of faith*, which is the supernatural, internal instinct by which the intellect is inclined to accept of the truths proposed to it. This is the *habitual light of faith*. The *actual light of faith* is such an inward illumination in grace as God communicated to Lydia, to attend to the things that were said of Paul. (Acts xvi. 14.)

An article of faith is a proposition or primary truth among things to be believed, having its own difficulty of acceptance, and being necessary to everlasting salvation. These articles thrown together constitute the Symbol of Creed."

Having thus clearly and yet concisely treated of the nature of Faith, Dr. Forbes goes on to "The Unity of the Divine Essence, and the Trinity of Persons;" and his setting out of this high and mysterious truth is characterized by the same scholastic clearness of thought and exactness of expression. The chapters on "God the Father," on "the only Begotten," on "the generation," and "the Divinity of the Son," and so on, through the whole series of the articles, of the great symbol of the Catholic Faith, are composed in the same manner, always plain, always exact, and never vague. We ourselves—turned as it were afloat when we began to read on the wide sea of theological reading, and left to pick up our logical principles and to form our *systema* of theology as best we could feel inclined—do envy those now "beginning the study of theology," with such an excellent chart before them, and under the superintendence of such an experienced pilot. In England the "Explanation of the Nicene Creed" is already appreciated and valued: we most earnestly hope that our Church institutions will at once adopt it as their text-book and manual. *Habits* of correct thought is what our clergy want: and while they want them, how can the laity even be orthodox? We do not want parading of scholastic learning any more than we want parading of patristic reading; but as the surest token of an earnest study of the fathers is a patristic tone of mind, so the best proof of a diligent application to scholastic theology is a scholastic correctness of expression. The amount of unconscious heresy spoken in Church pulpits is very great, and is the result of sheer vagueness of conception, and the want of a correct terminology. That this defect can be remedied, and this deep want supplied in the next generation of our theological teachers, will be owing to the Bishop of Brechin, who, by the publication of this most valuable manual of orthodoxy, has made a large addition to that debt of gratitude which was already due to him from all true sons of our own Holy Scoto-Catholic Church.

From the English Churchman, Oct. 28.

Opportunities—Used, Abused, Neglected.

To rejoice over one that is found, a person must feel much concern over one that is lost; and will, of course, search and seek long and anxiously for it until he hath found it. Every one has some one around him for whom he ought to feel this concern more especially; some one whose salvation, humanly speaking, may in great measure depend upon himself. We find in the cure of bodily diseases in the Gospels, that a man's bodily recovery often depended upon the faith of some near relation or friend who came to Christ for him. As, for example, the Ruler's daughter would not have been raised from the dead, if her father had not come to Christ for her. And so does it appear to be the case also with diseases of the soul and spiritual death. God, in His unsearchable Wisdom, has so appointed it, that our salvation depends not only upon ourselves, but in some way upon each other; and it may be upon the love which we bear for each other.

Next to our own salvation, surely the greatest object in our life ought to be the care of our brother's or sister's soul. Many feel this when their relations or friends are taken from them by death; so that the bitterest part of their sorrow has been, the little good they did them when living; nay, perhaps not only did them no good, but evil. This is found out when it cannot be repaired, and when it can receive but little alleviation, and indeed no relief at all, but in the unbounded mercies of God through Christ. So, indeed, it is with all with whom we have any intercourse in this our short journey to eternity; they who are most careful to lose no opportunity of doing good to all whom they have to do with, yet will find, when such opportunities are past, much to regret which they might have done and yet did not do. And if this be the case with the very best, what will it be with those who take no thought or care at all for the good of others; who, by their unruly tempers, their pride and uncharitableness, or other bad passions, do harm to those around them, instead of good? Surely this is the case with very many who now hear me. It so happens in this life that such opportunities are given to us continually, and then forever taken from us, not only by death, but by many other circumstances: persons are placed in connection with each other for a time, and then are forever separated; servants and masters; fellow-servants, fellow-laborers, fellow-travelers; schoolmasters and children put under them; clergy and their flock; and numberless other relations of this kind occur for a time, and then are at an end forever. And on looking back on such connections while they lasted, all thoughtful persons must feel much how valuable such opportunities have been, how quickly they pass by, and leave nothing remaining, but the *good* or *evil* which has been done while they lasted. Who is there among us who is not at this very time placed in some connection of this kind with particular persons, which connection will soon be at an end, even in the common order of events? Even already such things out of number are occurring, which are like rehearsals, or preparations, or shadows going before of the last and great separation. Even now two women are grinding at a mill, of whom one shall be taken and the other left; two men in a field, of which one shall be taken to some other employment, and the other left in the same. Now all these changes are, I say, to a thoughtful person matter of serious thought. You are [or will be] with some person *to-day*, [or to-night] and depend upon it, if you wish it you may do them good; but they will be separated from you to-morrow, and such opportunity will forever have gone by. [If, however, you cannot do them good, you may refrain from doing them harm, in thought, word, or deed.]

I am here speaking only of those common changes of life which occur from persons, by God's ever-watchful Providence, being brought together for a time, and then separated. But much more serious are those separations when occasioned by death: and some connections there are, and relationships, which are only broken by death; as of husbands and wives, and in some respects parents and children, and all near relations and dear friends. When one is taken away forever, and the other is left to reflection, what must his thoughts be even in this world, if his heart be not altogether hardened by the deceitfulness of sin? How many hours, how many days, how many weeks or months will he call to mind, wherein the thoughts of one or of both were taken up by some evil temper, which not only must have hindered all good, but must have done irreparable evil to one if not to both? Or if not by sour and bad temper, yet by some undue affection or passion, or some trivial and vain pursuit, how have such golden opportunities for doing good to each other slipped away, and left no good behind, but evil? But more especially is this the case from any unkindness between neighbors; for mutual love it is which opens the hearts of men to receive good from each other: distrust and coldness, and evil suspicion, [and pride,] these stop the little good that any one can do to his neighbor, and thus make him to lose the little time he has for doing good. And this consideration of itself should make us very desirous to cherish in our hearts that charity which 'hopeth all things', and 'thinketh no evil'—that it is the very key to the heart of our neighbor. We are little likely to win over those to God whom we do not love; and we cannot love those whom we do not in some way or other think well of. Now I merely speak of this charity as very valuable to us, in order to seize the opportunities of good which are *daily* given us, and *daily* taken away forever from us; for without this charity we can never avail ourselves of such opportunities. And these opportunities must occur to us day by day, in every variety, with every sort of difference; and therefore the *daily disposition* of our own *heart* and *temper* is the only way of availing ourselves of them.

It may be that men [or women] are only made companions of each other for a short journey through the country, [or during a visit,] and then see each other no more; it may be in working together for a few months, it may be for a year, or it may be for many years, or for life: but it is all in this respect the same thing, that they are all opportunities given unto us by the Almighty Disposer, for no other purpose in the world but that of doing something towards the salvation of each other; and they are all occasions which must make serious men reflect a little on what is past. And what I would notice is, that they are all forerunners of that awful time of reflection which will take place at our great separation from all opportunities of good in this world; when, after being released from the body, we shall have to look back on all opportunities that are past, and on the great Judgment approaching. Whatever separations may have occurred upon earth, at that time we shall all meet again. And blessed beyond all thought will be the blessedness of him who can then know what the joy of Angels is; and in meeting again some *fellow-traveler of this his earthly pilgrimage*, will be able to take part in the joy of his Saviour, when He shall say, 'Rejoice with Me, for I have found My sheep which was lost.' At that time when all things which have occurred upon earth shall be brought to light, how happy will he be who finds that there is some one among those blessed spirits who would not have been there, had it not been for his own prayers, his own advice, his own example, and Christian love for his brother's soul.—*Plain Sermons*, Vol. X.

A SERMON preached by Rev. George Hole, Rector of Chulmleigh, and Prebendary, on Wednesday, the 25th of June, 1851, in the Cathedral Church of Exeter, at the opening of the Diocesan Synod.

Concluded.

But among these most necessary matters, the things concerning the faith must have the chief place. So thought Bishop Bedell, in his Diocesan Synod at Kilmore, where, he tells us, they first consulted 'quibus rationibus fidei sinceritas conservari posset.' So in the 'Reformatio Legum,' before cited, among the subjects to be considered by the Diocesan Synod, the first place[a] is given, as it ever was in the venerable Synods of the Universal Church, to the establishment of the faith in its integrity. 'Si qua corruptio veræ doctrinæ obrepserit coarguatur.' And therefore, Brethren, will it be our first and weightiest duty to-day to affirm the true faith, and to declare our steadfast adherence to it, to comply with the parting counsel of the Apostle, 'to hold fast the form of sound words, to guard the precious deposit which has been entrusted to us—Catholicæ Fidei talentum, inviolatum illibatumque conservare.'

But why, it is asked by some,[b] Why affirm what has not been denied? Why declare adherence to an article of the faith, ever repeated by the Church in her Communion Service, in which we are ready at all times to express 'our full and unshaken belief?'

Would that it could be truly said that this article of the faith had never been impugned! Yet let me speak the truth—speak it, as St. Paul teaches, 'in love,'[c] and let it be seen, whether our affirmation of this portion of the Catholic faith be necessary or superfluous.

Let us take into our hands the Services of the Church. In her Baptismal Offices[d] she teaches, that infants who are 'born in sin, cannot enter into the kingdom of God, except they be born anew of water and the Holy Ghost.' This grace, 'which by nature they cannot have,' prayer is offered unto God, that He 'in His bounteous mercy will grant;' that 'coming unto Holy Baptism, they may receive remission of their sins by Spiritual Regeneration.' This release and Remission of sins—of original sin, for in the infant's case there can be no other—is, through the tender mercy[e] of our Lord, granted to them, in, and by the Sacrament of Holy Baptism; for so the Church speaks of the baptized infant; that he 'who was born in original sin, and in the wrath of God, is, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him.'

Such is the Church's language; and with what earnestness she bids her members, who have brought their little ones to Christ's holy ordinance, 'doubt not, but earnestly believe,' that their Lord hath then, and there 'favorably received' them, and 'embraced them in His arms'—is in the remembrance of every one, as it has been, I doubt not, engraven in the heart of every parent.

But it has been held,[g] that original sin in infants makes them 'unworthy recipients of Baptism, and hinders them from receiving any benefit from that Sacrament, except there shall have been a prevenient act of grace to make them worthy.'

Then is their baptism no baptism for the remission of original sin; and, if I hold this, and with the Church acknowledge 'one baptism for the remission of sins,' must I not interpret that Article of the Faith, (to make it consistent with my theory,) in a sense unknown to the Catholic Church of Christ? And if I do this, must I not greatly err? That is a question which deserves investigation—calm, dispassionate inquiry. It is not a matter of party dispute—it is no mere strife of words—it touches the foundation of the Faith. I may apply Cyprian's words to it.—(Ep. 14.) 'Non paucorum, nec ecclesiæ unius, aut unius provinciæ, sed totius orbis hæc causa est;' the whole Christian world has an interest in it. Certainly one large portion of it, those whose nearest and dearest interests are at stake in this matter, who cannot speak for themselves, do, by their very helplessness, and their tears, seem to entreat a hearing for a cause, in which their new birthright is in jeopardy. The infant children of our Church are suitors in this cause. *We* may not as ministers of Him,[h] who in the days of His flesh would have the little ones brought to Him for His blessing, and was never more displeased at anything, while He was on earth, than at their act and deed, who would have kept them from Him—as *His* servants, Reverend Brethren, *we* may not deny them a hearing, nor refuse their plea, that the Saviour did, from the beginning—'prevent them with the blessings of His goodness'[i]—that, in His Holy Sacrament of Baptism, 'He declared' from the first 'His good-will towards them,' by a pledge, and token, that cannot deceive or disappoint—and, that in the Church's Creed they have ever had a clear, an immemorial, an undisputed title-deed, to prove their claim to their inheritance among the disciples of the Lord Jesus.

Neither has this question been decided, nor is all further inquiry stayed, by the sentence of an infallible chair. It is a saying elsewhere, 'Roma locuta est, causa finitur;' and some, who would not, I am sure, willingly Romanize, have spoken, as if a transfer had been made of this power of finally deciding questions of the Faith to a Lay Tribunal in England; nay, as if the crown of our Gracious Queen were not complete, and perfect in its own proper majesty and glory, the false jewels of a Foreign Tiara have been fastened by an inconsiderate hand upon the diadem of an English Sovereign; and 'Absolute Supremacy without limits, in matters of the Faith,'[k] is the prerogative which it will be henceforth disloyal to call in question. And we may no more, as minister's of Christ's word and Sacraments, 'contend earnestly for the faith,'[l] and maintain it, if we believe it to be in jeopardy, because, not *Rome*—which has prescription *at least to* plead for her *usurped infallibility*—but, a court erected by recent statutes,[m] has spoken.—'Causa finita est,' so it is said, because, not the so-called chair of Peter, but a Lay Tribunal, and that, not even of Churchmen, has judged a cause, which, but for an oversight,[n] it would never even have taken cognizance of.

But let us calm our apprehensions. In entering on the consideration of the one point, which I am submitting to you to-day, we shall not, I trust, 'present an example of resistance to a solemn adjudication of the law, unbecoming our position as ministers of religion;'[o] for upon that one point, (I humbly state it as my conviction,) the law has not spoken—as indeed, it being a matter of the Faith, it was not competent to speak, having, 'in controversies of the Faith, no authority.'[p] Upon that one point, no solemn adjudication has been made. It was pressed, indeed, in the pleadings,[q] but passed by, wholly unnoticed, in the judgment given.[r] It is a matter of theological correctness or error of doctrine's upon which the Judges of the Appellate Court expressly abstained from pronouncing an opinion.

I do not say that the judgment which was pronounced, does not, virtually, and by inference, bear upon this point; bear, with a weight that is very grievous to many consciences—with a weight, that almost crushed at first the heart of the Church of England, and almost stayed for a time, as by some momentary shock, the pulsation that gives life, and health, and power to the body. Some have said, indeed, that all things are left in the same position as before—The truth, the teaching of the Church, and the position of her ministers and members; yet, what are the views of the most accomplished, the most powerful adversary of that Church, (most powerful, because on principle her adversary,) on this point? He considers 'That a matter of doctrine has been decided, not by judges, but by the Queen, upon their advice; and has been so decided, that however any man may endeavor to slip from the binding links of that award, it is a chain round the Church of England; unless, by something more than merely folding up its arms, and passively laying itself down in its coils, it shall burst through it and cast it aside.'[t]

Eloquent adversary! Yet, not by the might and power of man, but by the Spirit[u] of her Divine Lord and Head, whose pure faith the Church, which you calumniate and deem heretical, yet holds, and by God's mercy shall still hold, pure and undefiled—by the Spirit of her Redeemer shall the Church of England burst through whatever chains shall hinder her in her conflict with error, her maintenance of the true Catholic Faith. She will hold that faith pure and inviolate, aye, and yet hold the true supremacy of the Crown of England, and find in it an effectual barrier against the usurped supremacy of your foreign Prince and Prelate.[v]

She will yet render to Cæsar the things which are Cæsar's;'[w] which, if she were to bow her neck under the tyrannous yoke of your universal monarch, she could not do; and 'the things of God' she will 'render unto God,' which the sovereign of these realms would never claim, which the supreme Appellate Tribunal has not, intentionally, and by direct adjudication—however greatly you desire it were so—has not taken away.

Forgive me, Brethren, if I have wandered; if I have spoken what I should not, or otherwise than I ought, and return with me to the point from whence we set out.

I stated it as my humble conviction, that in this *one point* which I am putting before you to-day, the special bearing of the article of the creed upon one special error that has been held, no deliberate sentence has been given; and if it be so, then you will rejoice with me that one strong objection taken against our proceedings here to-day has been removed; that we are occupying no questionable post of attack upon constituted authority, but our own legitimate field as Ministers of God, left open to us by that authority; the field of inquiry into matters of the faith, 'once for all delivered to the saints,'[x] for which an apostle has exhorted us ἐπαγωνίζεσθαι 'earnestly to contend.'

If it be so, you will, with me, see through these clouds that are around us, a glimpse, perhaps, of a light breaking upon us, from a quarter where we looked not for it. 'At evening time,' (said the prophet,) 'it shall be light.'[y]

Strange things have taken place at other times,

Via prima salutis,
Quod minime reris, Graiâ pandetur ab urbe.[z]

Even 'out of the eater may come meat, and out of the strong sweetness;'[a] and the sentence which has been thought by some fatal to the Catholicity of the Church of England, may be found no barrier to our re-affirming, as, by God's blessing, we shall re-affirm to-day, that faith in its integrity; nay, may cause that faith to be better understood, and more firmly and affectionately held than ever.

The point, then—let me recall it to your recollection for a moment—is, that it has been held that original sin, is in itself such a hindrance to the right reception of baptism, that infants can have no benefit by that sacrament, except some prevenient act of grace shall have made them worthy.'

The Catholic Faith is, 'I believe one baptism for the remission of sins,' therefore, of original sin in infants. So the Church has ever understood that article, among other truths, to signify. The two doctrines cannot, it is plain, stand together. Is it then a fact, that the interpretation I have given to the creed, is the ancient and true *interpretation, or no? Had this article of the* creed, 'I acknowledge one Baptism for the remission of sins,' a fixed, determinate meaning in the Catholic Church? and does that meaning bind us to acknowledge that, in and by holy baptism, remission of original sin is given to infants? or, is it an imposition of a private opinion,[b] that is now sought to be substituted for an article of the faith?

The fathers of Constantinople, it is said,[c] had not the case of infants before them when they adopted this article into their form of faith.—Other and earlier creeds expressed it thus, 'I believe the forgiveness of sins,' without mention of baptism. Others thus, 'I believe one baptism of repentance.' Is there any evidence that, by the creed, as we recite it at this day, we are bound to hold the remission of original sin to all infants, in the sacrament of baptism?

Now we are indebted to the Pelagian heresy, or rather, to the good Providence of God, overruling evil, and bringing out of that heresy a fuller perception of His Truth, for an answer to these questions. 'Multa quippe' (said St. Augustine)[d] 'ad fidem Catholicam pertinentia, dum hæreticorum callida inquietudine agitantur, ut adversus eos defendi possint, et considerantur diligentius, et intelliguntur clarius, et instantius prædicantur, et ab adversario mota quæstio discendi existit occasio.' So was the case with this question of the remission of original sin to all infants in the Sacrament of Baptism.

Wall, in his 'History of Infant Baptism,' has proved, as you well know, that, from the beginning of the Church, infants were baptized, and, that the belief of their obtaining by that Sacrament remission of original sin, lay at the foundation of the Church's practice. He has collected abundant testimonies of the Fathers, who lived before the period of the Council of Constantinople, bearing upon this point. Let me only remind you of Origen's[e] words, 'That, since the Baptism of the Church is given for the remission of sins, and infants are, by the Church's custom, baptized, the grace of baptism would seem superfluous to such, if there were in them nothing requiring mercy and forgiveness.'

You will give its due weight also to the evidence of the Bishops of Africa, assembled in Council,[g] with S. Cyprian,[h] and declaring by his mouth, that 'Infants needed not to wait eight days for baptism, as they did under the law for circumcision, but should be admitted at once to the Grace of Christ in that Sacrament, which, as it was given even to the greatest offenders, on their penitence and faith, much less, therefore, might a new-born infant be kept from baptism, "qui ad remissam peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur, non propria, sed aliena peccata".'

But you will recollect also, and others, who have not read the 19th chapter of Wall's History, will refer with profit to it, to see how the discussions, which arose out of the Pelagian controversy, enable us confidently to assert, that, understanding 'One Baptism for the Remission of Sins,' to contain this among other truths, the remission of original sin to all infants by that sacrament, we are not adopting a novel interpretation, nor narrowing the limits of opinion, to exclude those who differ; but, that, so speaking, we use at this day no other language than St. Augustine employed, and cited the authority of the Catholic Church, for understanding it in the sense which I have mentioned.

The Pelagians, as is well known, denied original sin, yet they could not deny the baptism of infants. The weight of the whole Church was against their doing so. They could not deny some benefit of Christ, to infants; 'premitur mole matris ecclesiæ,' (said S. Augustine,)[i] to one whom he represents as forced into this acknowledgment. They could not deny the Church's express words, 'Baptism for the Remission of Sins,' nor its application to the case of infants. We confess (said Celestius)[k] 'infantes debere baptizari in remissionem peccatorum, secundum regulam universalis ecclesiæ.' 'Iisdem sacramenti verbis' (said Pelagius)[l] 'in infantibus, quibus etiam in majoribus, asserimus baptisma esse celebrandum.' Yes, with the same words, but he, and those who thought with him, while they held the Church's words, put upon them a meaning of their own. They denied that this remission was of original sin, but, as some said, of actual sins;[m] some, that they were baptized, not for forgiveness, but to be sanctified in Christ;[n] some, that it was to obtain them a place in the kingdom of heaven,[o] with reference to a peculiar tenet held by them, respecting infants who died unbaptized.

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[a] Cap. 22. De Rebus in Synodo Episcopali tractandis.

[b] See the Exeter Clerical and Lay Protest.

[c] Ephes. iv. 15.

[d] See Offices of Public and Private Baptism.

[e] Luke i. 78.

[g] Vide 'Efficacy of Baptism,' by the Rev. G. C. Gorham, p. 83.

[h] Mark x. 13. Exhortation after the Gospel, in the Office of Public Baptism.

[i] Ps. xxi. 3.

[k] Vide Report of a Meeting of Members of the Church of England, resident in the Diocese of Exeter, disposed to concur in a Protest by the Laity against the Synod—Woolmer's Gazette, June 7, 1851.

[l] Jude, ver. 3.

[m] 2 & 3 Will. IV. c. 92; and 3 & 4 Will. IV. c. 41.

[n] Pastoral Letter by the Bishop of Exeter, 1851, p. 2.

[o] Clerical and Lay Protest. 4.

[p] Twentieth Article of Religion, 'The Church hath Authority in Controversies of Faith.'

[q] Speech of E. Badely, Esq, before the Privy Council in the Appeal of Gorham v. the Bishop of Exeter, p. 205.

[r] The single reference made in the Judgment to the Article of the Creed, spoke of it only in the bearing which it had upon the doctrine that Baptism was not to be repeated. See Copy of the Judgment, &c., by the Seeleys, London, 1850, p. 16.

[s] Ibid. p. 20.

[t] The Papal and Royal Supremacies contrasted.' A Lecture by the Rt. Rev. N. Wiseman, D.D., Bishop of Melipotamus, V. A. L. Delivered at St. George's, Southard, May 12, 1850. Richardson, London, p. 28.

[u] Zech. iv. 6.

[v] Oath of Supremacy.

[w] Matt. xxii. 21.

[x] Jude, ver. 3.

[y] Zech. xiv. 7.

[z] Æn. vi. 96.

[a] Judges, xiv. 14.

[b] See the last clause of the Lay Protest, adopted at a Meeting at Exeter, May 31, 1851.

[c] See a Charge delivered to the Clergy of the Archdeaconry of Middlesex, 12th and 13th of May, 1851, by the Ven. J. Sinclair, M.A., Archdeacon of Middlesex and Vicar of Kensington. Rivingtons: London.

[d] Aug. de Civ. Dei, xvi. 2.

[e] Quid causæ sit, cum baptisma ecclesiæ in remissionem peccatorum detur, secundum ecclesiæ observantiam 'etiam parvulis baptismum dari, cum utique si nihil esset in parvulis quod ad remissionem deberet et indulgentiam pertinere, gratia baptismi superflua videretur.' Hom. 8. in Levit. c. 12.

[g] A. D. 253.

[h] Epist. 64, ad Fidum.

[i] Aug. Ser. ccxciv. c. 17.

[k] Aug. de Pec. Orig. c. 5.

[l] Libell. Fid. Pelagii Aug. Op. x, Append. Par. ii.

Now it is against their using thus the Church's solemn words, and imposing a different meaning on them, in order to conceal a denial of the Church's truth, that S. Augustine had to contend, in this controversy. That original sin was the fault and corruption of the nature of every child of Adam—that in the Sacrament of Holy Baptism, remission of the guilt of such sin was, in deed and in truth, conferred upon infants; that such, and no other, was the meaning of the Church's words, 'Baptism for the Remission of Sins'—these were the points pressed by him and others, against this heresy, and pressed to a successful issue.

In the pursuit of this argument it is, that he so constantly urges the weight of Catholic consent, for the doctrine of original sin and its remission to infants in Holy Baptism.

'Dimitti hoc' (he is speaking of original sin) 'lavacro regenerationis in parvulis, tantâ fidei Catholicæ antiquitate, atque auctoritate firmatum, tam clarâ ecclesiæ celebritate notissimum, ut, quidquid contra hoc sit, verum esse non possit.'[p]

Speaking of the sense of certain texts, (Rom. v.) he says, they can have no other meaning than that, 'per quem factum est, ut antiquitus universa ecclesia retineret, fideles parvulos originalis peccati remissionem per Christi Baptismum consecutos.'[q]

It is in meeting the shifts and evasions of Pelagius, and his followers, that he pleads so earnestly for the truthfulness of the Church in her Baptism of infants for the remission of sins. Hence, his frequent expressions, that if Baptism did not confer this grace, the very form of the sacrament was 'falsa et fallax, in quâ sonaret, atque agi videretur, et tamen nulla fieret remissio peccatorum;'[r] that, 'so great a Sacrament was turned into a mere mockery, if infants were baptized into a Saviour's name, yet were not saved; redeemed by a Deliverer, yet not set free—"lavacro regenerationis laventur, sed non abluantur."'[s]

Hence, said Gelasius, writing against the same heretics, and feeling indignantly the dishonor done to God and his Church, by such insincerity as their doctrine implied—'That infants just born are baptized for the remission of sins, no Christian is ignorant; a Sacrament which the Church "*non fallaciter, sed veraciter celebrat, ne in sacramentis cœlestibus (quod absit) mentita videatur.*"'[t]

Hence, lastly, the Council of Carthage[u] strikes with its anathema such as said, 'that infants were to be baptized for the remission of sins, yet derived no sin from Adam, to be cleansed by the laver of Regeneration; whence it would follow, that in their case, "forma baptismatis in remissionem peccatorum, non vera, sed falso intelligatur."'[v]

For, say the 214 Bishops then assembled, referring to the Apostle's words, (Rom. v.) 'they must be understood in no other sense than that in which the Catholic Church, spread over all the world, has understood them, "propter enim hanc regulam fidei, etiam parvuli qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in peccatorum remissionem *veraciter* baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt."'

Lastly, to complete the evidence, that the true doctrine in this case was witnessed by the Creed, and that the Article, 'one Baptism for the Remission of Sins,' was *then* the firmest bulwark against error, as, I trust, it will be fond to be so *now*, St. Jerome, in his dialogue against the Pelagians, closes his discourse in these words:

'Hoc unum dicam, ut tandem finiatur oratio; aut novum vos debere symbolum tradere, ut post Patrem, et Filium et Spiritum Sanctum, baptizentur infantes in regnum cœlorum,' (which I observed above was a peculiar opinion held by some of this party,) 'aut, si unum, et in parvulis et in magnis, habetis baptisma, etiam infantes in remissionem peccatorum baptizandos in similitudinem prævaricationis Adam.'[w]

They must either reject the Creed and propound a new one, or give up their own opinion, which was thus proved to be inconsistent with it.[x]

Now let it be calmly considered whether the Articles of the Creed which we hold at this day, 'I acknowledge one Baptism for the Remission of Sins,' did not in the times of the Pelagian controversy, to which I have referred, bear the sense throughout the Catholic Church of Christ, in which SS. Jerome and Augustine understood it—whether they, who held it in its integrity, did not declare by it their belief, that remission of original sin was given in Holy Baptism to all infants. Let it be judged how, if I hold this article in the same sense now, I can hold with it the doctrine that original sin in itself is such a hindrance to worthy reception of Baptism, that infants cannot receive benefit by that Sacrament, except a prevenient act of grace, (of which man can know nothing) shall have made them worthy.

Should I so hold, and teach, would not the argument of St. Jerome have great force—"Aut novum debes symbolum tradere?' either must you propound a new Creed, and hold one Baptism for the acknowledgment, or manifestation, of grace before given, or, you must confess, 'One Baptism for the Remission of Sins,' and let the weight of the authority of the Catholic Church of Christ prevail against you.

But, it is said, the earliest, shorter forms of faith, the Roman, or Apostles' Creed, and others, mention nothing of Baptism, but the forgiveness of sins only: 'I believe the forgiveness of sins.' In a creed preserved by Epiphanius,[y] it is, 'I believe one baptism of repentance,' as if remission of sins were connected, not with Baptism, but with repentance.'

But let Bishop Pearson say if this be so indeed. In his inquiry how this remission of sins is conferred upon any person in the Church, 'With respect to the initiation of a Christian,' said he,[z] 'it is the most general and irrefragible assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of, are remitted in the baptism of the same person. St. Peter made this the exhortation of his first sermon: 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the Remission of sins.' 'In vain,' adds Bishop Pearson, 'doth doubting and fluctuating Socinus endeavor to evacuate the evidence of this Scripture, attributing the remission either to repentance without consideration of Baptism, or else to the public profession of faith made in Baptism, or, if anything must be attributed to Baptism itself, it must be nothing but a declaration of such remission.'

'Vel baptismo,' (are the words of Socinus himself,) 'hoc est, ablutioni, nequaquam peccatorum remissionem tribuit petrus, sed pœnitentiæ; vel, si baptismi quoque rationem ea in re habuit, aut, quatenus publicam nominis Jesu Christi professionem continet, eam tantum consideravit; aut, si ipsius, etiam externæ ablutionis omnino rationem habere voluit, quod ad ipsam attinet, remissionis peccatorum nomine, non ipsam remissionem vere, sed remissionis declarationem, et obligationem quandam intellixit.'

Are we not strangely reminded by this passage, Brethren, of the 'falsa et fallax forma,' which St. Augustine told us the Pelagian opinion gave—'agi videretur, et tamen nulla fieret remissio peccatorum?' and of those strong words of Gelasius, shrinking with horror from the thought that the Church of Christ could play the liar in heavenly Sacraments?[a]

Yet, here is 'doubting and fluctuating' Socinus making the Church a liar, and God's own word of none effect, through his false gloss, like those juggling fiends spoken of by our great poet,

> 'Who palter with us in a double sense,
> And keep the word of promise to the ear,
> But break it to our hope.'

There is an error, which some in jealousy for the truth of Christ's pure Gospel, would avoid—the 'opus operatum' doctrine, as they esteem it, of the Sacraments. Here Bishop Pearson has warned us of a rock on the other side upon which whosoever strikes must make utter shipwreck of the faith indeed! The degradation of the Sacraments is the first step in the downward course to the Socinian heresy—the ἀρνησίθεος ἀποστασία[b]—one of the forms of Antichrist, as St. John has warned us.[c]

We need not—shame, deep shame to us, who have a lawful ministry, the Catholic Faith, 'the form of sound words,' the 'precious deposit' of the faith, delivered at the beginning; who have the pure Word of God and the Holy Sacraments ministered among us in all things according to Christ's ordinance—shame, I say, deep shame to us, if we desert our Mother Church, especially in her hour of need, and go over to the camp of her bitterest adversary; no, we need not, with Rome, unduly exalt the Sacraments; but, above all things, brethren, let us not, with 'doubting and fluctuating' Socinus, degrade, and empty them of their grace, which Christ, the Fountain of Grace, has, in and by them, promised to bestow.

Once more let me ask you, let me ask those who, in appearance, perhaps, and not in reality, are adversaries in this cause, calmly to weigh all that has been said; and judge, whether, at this time, an affirmation of the Article of the Creed of which I have been speaking, be altogether superfluous, or no; and if it be not, whether we may not to-day—our Bishop with his clergy—meet, and deliberate on what surely pertains to our office and ministry in the Church of God, without displeasing our Lord and Head, without violation of duty to our gracious Sovereign, without fear of—what we have been warned against, in no unkindly spirit, let us hope—without fear of fine or of imprisonment.

And now, brethren, let us pass from these subjects, which, of necessity, bear on them the character of contention; unblamable contention, I trust, since it is for the faith's sake; and let us conclude with other thoughts—thoughts of peace and love, reverence and devotion, prayer and intercession.

One word there is in our text, which you must have observed that I have passed by, but only that it might be the last spoken of, and leave its own sweet influence, fragrant as the incense from the golden altar, upon us all.

'Hold fast the form of sound words,' but, hold it, said St. Paul, 'in LOVE, which is in Christ Jesus.' Love, which draws us unto Him who was crucified for us, Who is our Life and Hope—Love, which binds us unto one another for His sake, in obedience to His word, as members together of His body, joint partakers of His Holy Spirit—Love, which is the only healer of all breaches, without which, the eloquence of angels would be a tinkling cymbal; faith, that could move mountains, of no account; nay, the giving even of the body to the flames would be a bootless sacrifice[d]

Let us draw near unto our Lord in His own holy ordinance, and, having in remembrance His exceeding great love to us, let us, with united, fervent intercession, beseech Him to pour out upon His Church His Holy Spirit of light and love; to[e] 'take away from us all hatred, and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and one soul; united in one holy bond of truth, and peace; of faith, and charity; and may, with one mind and one mouth, glorify God—through Him, our only Saviour, and Redeemer; to whom, with the Father and the Holy Ghost, be all honor, and glory, and praise, and thanksgiving, now, and for ever.' Amen.

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[m] Aug. de Pec. Mer. i. 34.

[n] Aug. de Pec. Mer. iii. vi. 12.

[o] Aug. Serm. ccxciv. Wall. Hist. Inf. Bapt. xix. 11.

[p] Contra. 2 Ep. Pel. iii. c. x.

[q] De P. M. iii. c. 4.

[r] De P. M. i. c. xxxiv. 63.

[s] Cont. Jul. iii, c. v.—11.

[t] Gel. Epist. ad Epist. per Pic. 5. apud Aug. Opp. x. App. p. 2.

[u] A.D. 418.

[v] Conc. At. Un. c. 2.

[w] Wall's Hist. of Inf. Bapt. c. xix. 26.

[x] For a more full account of the bearing of the questions which arise out of the Pelagian controversy upon the Article of the Creed referred to in this Sermon, see Dr. Pusey on the Royal Supremacy, postscript, pp. 230—247.

[y] Bingham, Antiq. of the Chr. Church, x. c. iv. s. 15.

[z] Pearson on the Creed; Art. Forgiveness of Sins.

[a] Vide Supra, p. 27. Quæ non fallaciter, sed veraciter celebrat Ecclesia, ne in sacramentis cœlestibus (quod absit) mentita videatur.

[b] Euseb. Eccl. Hist. 5, 28.

[c] 1 John ii. 18—26; iv. 1—6; v. 20, 21.

[d] 1 Cor. xiii. 3.

[e] 'Prayer for Unity.' The Service for the Accession of Her Majesty.

ONE SECRET TO A HAPPY LIFE.—We were in company the other day, says the *Youth's Penny Gazette*, with a gentleman apparently fifty or sixty years of age, who used in substance the following language:

"Were I to live my life again, I should make it a point to do kindness to a fellow being whenever I had the opportunity. I regret very much that my habit has been so different, that I have induced feelings so unlike those which would lead to such a course of life.

It has been too much my way to let others take care of themselves while I took care of myself. If some little trespass was committed on my rights, or if I suffered some slight inconvenience from the thoughtlessness or selfishness of others, I was greatly annoyed, and sometimes used harsh and reproachful language towards the offender.

I am now satisfied that my own happiness was greatly impaired by this course, and my conduct and example contributed to the irritation and unhappiness of others.

It was but the other day," continued the gentleman, "that I was passing along the street, and a coachman was attempting to draw a light carriage into a coach-house. He tried once or twice without success, and just as I came up the carriage occupied the whole of the sidewalk, and prevented my passing. The fellow looked as if it ought not to be exactly so, and there was something like a faint apology in his smile. It was on my tongue to say, 'In with your carriage, man! and not let it stand here blocking up the passage.' But a better influence prevailed. I went to the rear of the carriage, and said—

'Now try again, my good fellow!' while with the end of my umbrella I gave a little push, and in the carriage went, and out came the pleasant 'Thank ye, sir—much obliged.' I would hot have taken a twenty dollar bank note for the streak of sunshine that this one little act of kindness threw over and lighted up the coachman's face.

And when I look back on my intercourse with my fellow men all the way along, I can confidently say that I never yet did a kindness to a being without feeling happier. So that if I were governed by mere selfish motives, and wanted to live the happiest life I could, I would just simply obey the Bible precept, to do good unto all men, as I had opportunity."

All this was said with an air of sincerity and deep conviction which we cannot give to our report of it. And does the experience of the youngest of readers confirm or contradict this statement? Is there a boy or a girl among all of them who can say, "I did a kind act once to my brother or sister, or playmate, and was afterwards sorry for it—it should have been an unkind one." It is very likely that a kind act has been illy requited or misconstrued; but if it was performed with proper feelings, it is as certain to produce happiness as sunshine is to produce warmth.

We counsel our young friends, then, to seize every opportunity of contributing to the good of others. Sometimes a smile will do it. Oftener, a kind word, a look of sympathy, or an acknowledgment of an obligation. Sometimes a little help to a burdened shoulder, or a heavy wheel, will be in place. Sometimes a word or two of good counsel, a seasonable and gentle admonition, and at others a suggestion of advantage to be gained, and a little interest to secure it, will be received with lasting gratitude. And thus every instance of kindness done, whether acknowledged or not, opens up a little well-spring of happiness in the doer's own breast, the flow of which may be made permanent by habit.

Exclusiveness.

The following is an extract from Dr. Lewis's Sermon on Exclusiveness:

"They assert that, taken as a body, there is very little vital godliness among us; that the Episcopal Church is a church for gentlemen—a fashionable church—a church in which there are no revivals, no conversions, no belief in a change of heart, with other slurs of a kindred character. They blame us for exclusiveness, because we consider them defective in the outward form of the ministry; did it never occur to them, that there was as much exclusiveness in denying us the inward spirit of religion? The most ultra churchman says nothing against the personal piety of our Protestant brethren, but they make no scruple in denying its existence among us. There is such a character as an Evangelical, as well as a formal Pharisee, and it seems to us at times, as if we beheld him, standing and praying thus, with himself: '*God, I thank thee that I am not as other men are; formalists, semi-papists, using crutches in prayer, or even as these Episcopalians; I keep no fasts or saint days, I believe in experimental religion and a change of heart, and I give largely of all I possess to the Bible and Tract Societies and the great Evangelical institutions of the day.*' God forbid that we should make any sweeping accusation of Pharisaism against our brethren as a body, but it is fair to show them that there are two sides to the picture, and how their exclusiveness strikes us, as they show how our exclusiveness appears to them.

The next point, is our comparative position as an opponent of Rome.

It has been asserted, that "where the Episcopal Church makes one convert from Rome, other Protestant churches make ten, if not ten times ten"; and it is often brought against us as a reproach, that "numbers have gone over from our Church to the errors of Popery." This will lead us to consider the comparative advantages of our system and theirs, as an antagonist of that common enemy.

We appeal first to the facts that all England, the home of their ancestry and ours, was converted from Rome by Episcopalians—that the English Reformation was won and sealed with the labors and blood of Episcopal bishops and martyrs alone—and that almost the only countries where pure Protestantism prevails, received their religious inheritance of a reformed faith through our church. Surely our brethren should not speak slightingly of Episcopacy as an antagonist of Popery, when under her banners the first great victory, and that which has made all other victories easy and bloodless, was gained. We appeal to history, from the days of the Armada, when Popery rose in wrath against one Church of England Queen, down to the days of Pius IX and Cardinal Wiseman, when its efforts were renewed against another Church of England Queen, to show that Rome has ever regarded that Church as the great bulwark of Protestantism. We appeal to what is now going on in Ireland, where a single diocese, with a bishop and clergy as evangelical as any in the world, numbers its converts from Popery by tens of thousands, to disprove the assertion that where we make one convert other Protestants make ten, or ten times ten—for where can they point to such scenes? We appeal to our thirty-nine Articles, more than half protesting against the errors of Rome. And we might also tell of success in the warfare with her in this country. We are not in the habit of publishing the names and all the circumstances of the conversion of Romanists, as is done by colporteurs and others. We doubt the expediency of it, as much as we should the physician's giving the details of every cure in every private family to the public. But we can assure our brethren, that every minister of any experience among us knows what it is to meet with converts from Popery, and to number them among our communicants, and that not a few of us have had the satisfaction of aiding Romish priests to enter upon our own ministry. We can assure them, also, that multitudes in leaving the corruptions of Popery, find in our Church a more congenial home than among those who, in their abhorrence of Rome, have gone to the other extreme of barrenness and baldness in the worship of God. Our Church, compared with other churches, has been, and is, best fitted to be the successful antagonist of Rome."

Agitators.

There are some animals that live best in the fire, and there are some men who delight in the heat, smoke, combustion, and even general conflagration. They do not follow the things which make for peace. They enjoy only controversy, contention, and strife. Have no communion with such persons, either as neighbors or politicians.—*Daniel Webster to John Taylor.*

These weighty sentences, thrown off in the familiar intercourse between the great statesman and the workman on his farm, most aptly designate a large class in every community, whether civil or religious. There are men and women who seem born with a mission to keep the world from stagnation, and to try the patience of their fellow-men. Their motto should be, "Whatever *is*, is wrong." Like Mother Cary's chickens, they never seem happy but in a storm. It is impossible to please them. Though they manifest the least possible of the Spirit of Christ, they are always more righteous than their brethren, and are weighed down with the sins of others, but never with their own. In all public meetings they feel an internal call to make objection to every thing that seems likely to pass unanimously. They are ready with their metaphysical scissors to cut the cords of kindness and brotherly love. In churches, they are always at the head or tail of a faction, and have marvellous success in unsettling pastors. Whatever is stable and fixed, they delight to disturb. Whatever is venerable and has the sanction of time, they delight to attack as an old abuse. They have a passion to be made martyrs for opinion, and glory in never taking heed to consequences. Their mission is to tear down, not to build up. If they could find nothing to attack, they would still continue to agitate for the mere love of the thing. Such men often exercise control over others from the dread which timid minds have of encountering their opposition and attacks. In this way they levy a tribute of "black mail" from the fears of those who know them to be thieves of reputation and robbers of "good name." In religious bodies, such men are most difficult to deal with; for they generally make the loudest professions of devotion to conscience, principle, and pure religion, while in their actions they often are found singularly regardless of either. As christians, we cannot follow the advice which Mr. Webster gave to John Taylor. We must meet such men; we must endure their "contradiction," and bear with their waywardness. It is a part of the christian's probation to do so; and when truth or the good of their souls requires severe treatment, we should always be ready to meet the first symptom on their part of a disposition to follow the line of duty. The exact medium between too great severity and too great forbearance is exceedingly difficult to hit, and requires the meekness of wisdom which the Holy Spirit alone can give.—*N. Y. Recorder.*

From the Irish Ecclesiastical Journal.

Public Worship---Anglican and Romanist.

The idea of a ritual is simply supplemental of the idea of public worship. *Given* the proposition, "public worship is a duty;" that public worship should be stately and beautiful is but the conclusion which religious feeling, under the guidance of the reasoning faculty, developes from the comparison of the two primary terms with the fact of human nature.

It appears to us that the very few persons among the sects of Christendom who have denied the obligation of public worship *in toto*, are less *inconsistent* than those who, admitting the duty, deny this conclusion. Indeed, the direction, "forsake not the assembling of yourselves together," at a crisis when its fulfilment would, in many cases, involve an apparent disobedience to the civil power, which primitive Christianity so greatly reverenced, articulately proves that the Apostle considered the religion of Christ to be bound up with the observances of corporate worship. The analogy of the wondrous ritual of the Law, and the fact, that St. John shadows forth the vision of perfect peace under the image of a symbolical worship, are sufficient Scriptural authority for clothing such corporate worship with an external beauty.

It is not necessary, indeed, to give direct Scriptural authority for this point; it is to little purpose to ask, "where is all this enjoined?" unless it can be shown where it is distinctly forbidden. As man's idea of justice becomes palpable in the conception of a state, and his ideas of utility, beauty, truth, in commerce, art, and philosophy, so the other great fundamental idea of *religion* embodies itself in *worship*. "The heavens declare the glory of God, and the firmament showeth His handywork." "There is no speech nor language," no place inhabited by rational beings whose thoughts find expression in words, "where *their* voice," the everlasting music of the golden chime of heaven, "is not heard." The harmony and beauty of the earth—the laws which are ever steering the apparently random course of humanity across the sea of history, to the haven where it would be, speak with no uncertain accent to the spirit of man. But the earth is inscribed with other characters than those which her Creator has traced. The laws of history are not intelligible to all. Hence man (considered even as the natural man) makes to himself a smaller world within the world which shall witness of God only, whose testimony to the *specific, clear*, and *permanent*—that world is worship. The natural man, by the revelation of reason, can almost exclaim with the Psalmist, that "the goings of God" are "in the sanctuary." And the same instinct which prompts man to construct this world of worship, prompts him to give to it preciousness and beauty. In short, what we say is this—just as the fact of a social need in man's constitution being given, justice springs greenly from the living stock of human nature, so the fact of man's religious need being given, worship, and a beautiful worship, is the necessary development. The one fact is the basis of justice and the law of nations as distinct from the law of any particular people; the other fact is the basis of worship and the consecration of beauty to worship, as distinct from the details of any particular ritual. The former fact is the refutation of Hobbism in politics; the latter fact is the refutation of Puritanism in religion.

Ever since the Church obtained full toleration under Constantine, those principles have been tacitly admitted. That they were developed even to excess, and, perhaps, at times under the influence of a semi-Judaic spirit, is, of course, an admitted and a melancholy truth. That there are rites and ceremonies "so closely connected with one doctrine that they are not applicable to another, so that to teach the doctrines is, in some sort, to teach the rites and ceremonies," we should not, like Warburton, deny, remembering some developments of the Roman view of the Real Presence. In such cases the objectionable rites will die out with the objectionable doctrines, or there may be details of worship in themselves, both innocent and beautiful, accidentally almost; these should be dealt with after the example of a living bishop, who counter-ordered the erection of a compartment of stained glass, because it represented the angel as in a posture of worship to the Blessed Virgin.

Communications.

For the Churchman.

The Kingdom of Christ.

No truth is more obvious on the face of Scripture, than that Messiah's blessings to the world—whether to men in their various relations in life, or to individuals, as such, in their cultivation of personal piety and virtue, their growth in grace, their life of faith, their reasonable cherishing of christian hope, their manifestation in character and life, of that higher grace than either faith or hope, that "bond of perfectness," that "end of the commandment," that "fulfilling of the law," *charity*: that these blessings are appointed to flow to men as the privileges of a kingdom, of which Christ is the Sovereign, and His people the subjects: He establishing a government to which they are obliged to submit: He enacting laws which it is both their duty and their happiness to obey: He prescribing terms of citizenship, and conditions of privileges and blessings, with which they are required to comply.

It is a fundamental character of this kingdom of Christ, that "it is not of this world;"* and hence it is said of its subjects, that their "citizenship† is in heaven." It is truly a heavenly kingdom. It has the heavenly Jerusalem for the destined country, the real home, of its faithful subjects. All its laws and ordinances, and all the proper functions, duties, and prerogatives of its citizens, tend towards preparation for this celestial state. It is emphatically a spiritual kingdom; but a spiritual kingdom, established on the earth, composed of earthly officers and subjects, and designed to promote its spiritual ends in ways adapted to man's state, as having a body as well as a soul wherewith to glorify God. The great and peculiar blessing promised to its faithful subjects—that which pervades all others, gives value to all others, and is infinitely higher than them all—is the privilege of enjoying supernatural influences of the inward and spiritual grace of the Holy Ghost; and of this there are in it divinely appointed outward and visible signs, means, and pledges. Its Heavenly King has, by an original appointment and commission, and means of perpetuation even unto the end of the world, officers in His kingdom; who are to be both rulers to govern, and shepherds to tend and feed. He has left powers to these officers, in the divers orders in which He has appointed them, to serve, "with the whole Church"—"the brethren," to make such laws, in agreement with the general principles and precepts revealed for the Church's guidance and direction, as may best tend to its unity and good order, and its efficient agency in fulfilling the spiritual trust committed to it, and accomplishing its great spiritual and eternal objects.

Of the kingdom of Christ, thus established and provided for by Him, it is the bounden duty to maintain whole and undefiled the faith once delivered unto the saints; to provide for the due and solemn administration of the sacraments, and celebration of public worship, for the diligent and faithful public reading and preaching of His Holy Word, and for all those pastoral ministrations, and all that pastoral care and oversight, whereby the members of Christ, children of God, and inheritors of the kingdom of heaven, may have the guidance and help which God has provided for them in advancing towards that kingdom; and also to see that no practicable means be left untried to bring all those who are aliens from this divine commonwealth, whether near or far off, into union with it, and thus into the possession of all the rich blessings and privileges of fellow-citizenship with the saints.

The evangelical view of the kingdom of Christ taken in this article, presses home to the hearts of all connected with it, motives to duty of the gravest and most serious character, and a claim to measures of duty, disinterested, liberal, and unwearied; that every one who belongs to that kingdom may, in his proper sphere, do what in him lies to promote its welfare and extension; to bring as many as may be, into the possession and due improvement of its inestimable blessings; and to see especially that, through the grace of God in Jesus Christ—which as all need so all have the free offer of it—those blessings reach, in their renewing and sanctifying influences, the depths of his heart, and the whole tenor and course of his character and life.

A few remarks connected with the whole subject, of deep practical moment, and of especial interest in the present state of the religious world, may be added in conclusion.

It is obvious from the most natural interpretation of the teachings of the Bible, that there are not in this world two kingdoms or churches of Christ—the visible and the invisible. The only church which the Bible reveals, has outward and visible form essential to it, in which are included outward and visible signs, means, and pledges, of inward and spiritual grace; and it has this grace as the promised reward of the due use by its members of these signs, means, and pledges. Outward and visible worship is essential to it; which, of course, requires due regulation of form and circumstance, that it may be right in kind, and edifying in effect. A ministry, with charge of functions ordained to be the vehicles of spiritual blessing, is made by its Divine Head inseparable from it. In short, the outward and visible, and the inward and spiritual, are so blended by Christ Himself in His one Church, that that cannot be His Church in its integrity and purity in which either is made to supersede the other. Rites and ceremonies severed from true spiritual piety, are but the empty and hypocritical show of religion, sinful in man, and abomination with God. That cannot be true spiritual piety which does not humble the spirit to obedient observance of all the commandments and ordinances of the Lord. That cannot be vital piety which lives not in the good works, religious and moral, which God hath ordained for us to walk in.

Let then the christian, eschewing the deadly error of trusting in outward performances without the inward devotion of the heart, beware also of that false gospel which represents the sacraments, ordinances, worship, and ministry of the Church as mere outward and formal things, without which pure spiritual religion can exist as well as with them. It is not so. The heart cannot be right with God, unless there be an humble and faithful walking in all His commandments and ordinances. There can be no safe and true inward and spiritual state, which is not manifested in the outward and visible works of piety and charity. Outward and visible, as well as inward and spiritual allegiance, is essential to fidelity as a subject of the Kingdom of Christ.

B. T. O.

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* St. John, xviii. 36.

† πολίτευμα, Philippians, iii. 20, is rendered "conversation" in our translation, the word being to be taken in its enlarged sense, as meaning whatsoever one may have to do (to turn—*conversare*—his attention to) with another. The word πολίτευμα, however, gives the general idea a particular application to that relation, and mutual concern, which exist among men as πολῖται citizens. Christians are said, Ephesians ii. 18, to be συμπολῖται—fellow-citizens—with the saints."

For the Churchman.

St. John's Church, Clifton, Staten Island.

The interesting ceremony of the institution of a Rector to the pastoral charge of the congregation of St. John's church, Staten Island, in this Diocese, took place by appointment of the Rt Rev. Bishop Wainwright, on the first Sunday after Christmas. This religious service, the first of the kind that occurred since Dr. Wainwright's elevation to the Episcopate, is, we believe, peculiar to the Protestant Episcopal Church of America. It is of a very solemn and impressive character, and we were glad to observe that the congregation appreciated its usefulness and importance so highly as to be present in unusual numbers. This church is to some extent during the summer months a chapel of ease to the churches in the neighboring city. It argued well therefore, for the interest which the members of the congregation take in its welfare, to find so many families who are now residing in the city present on this occasion, to receive and welcome their newly elected Rector.

The choir sung with extraordinary solemnity and effect the anthem "Laudate nomen," as appointed in the Prayer book. After a most affecting supplication by the Rector for himself, and prayers by the Bishop for the peace and prosperity of this Apostolic Church, the Rt. Rev. Prelate ascended the pulpit, and delivered a most impressive discourse, suitable to the Christmas season.

At the conclusion of the sermon the Bishop addressed the new Rector in terms which caused the Rev. gentleman evident emotion, and concluded his part of the services of the day with a brief exhortation to the people to hold up their Rector's hands, and encourage and sustain him in his labor of love amongst them. The Rector then assuming the pastoral duties of his new office, in accordance with the command of the Saviour to feed His sheep, proceeded to the consecration of the elements, and the distribution of the most Blessed Sacrament to numbers who remained to receive it at his hands.

We cannot close this notice without expressing our appreciation of the taste displayed by the ladies of the congregation in the decoration of the building with evergreens and shrubs, and the deep feeling which was excited in us by the musical part of the service, which was so conducted as to stimulate fervor and devotion.

SENTENCES FROM BISHOP TAYLOR.

[Selected for the Churchman.]

"Christ entered into the world with all the circumstances of poverty. He had a star to illustrate His birth; but a stable for His bed-chamber, and a manger for His cradle. The Angels sang hymns when He was born; but He was cold and cried, uneasy and unprovided. He lived long in the trade of a carpenter—He by whom God made the world had in His first years the business of a mean and ignoble trade. He did good wherever He went; and almost wherever He went was abused. He deserved Heaven for His obedience, but found a Cross in His way thither."

"All that Christ came for was, or was mingled with, sufferings. All those little joys which God sent, either to recreate His person, or to illustrate His office, were abated or attended with afflictions; God being more careful to establish in Him the covenant of sufferings, than to refresh His sorrows. Presently after the angels had finished their hallelujahs, He forced Him to fly to save His life; and the air became full of the shrieks of the desolate mothers of Bethlehem for their dying babes. God no sooner made him illustrious with a voice from Heaven, and the descent of the Holy Ghost upon Him in the waters of Baptism, but He was delivered over to be tempted and assaulted by the Devil in the wilderness. His transfiguration was a bright ray of glory, but then also He entered into a cloud, and was told a sad story what He was to suffer at Jerusalem. And upon Palm Sunday, when He rode triumphantly into Jerusalem, and was adorned with the acclamations of a king, He wet the palms with His tears—sweeter than the drops of manna, or the little pearls of heaven that descended upon Mount Hermon—weeping in the midst of this triumph over obstinate, perishing and malicious Jerusalem. Jesus was like the rainbow, which God set in the clouds as a sacrament to confirm a promise, and establish a grace; He was half made of the glories of the light, and half of the moisture of a cloud. In His best days He was but half triumph, and half sorrow. He was sent to tell of His Father's mercies, and that God intended to spare us, but appeared not but in the company or in the retinue of a shower, and of foul weather."

"Those persons are infinitely condemned by their last act, who profess their religion to be worth dying for, and yet are so unworthy as not to live according to its institution."

"It were a rare felicity, if every good cause could be managed by good men only; but we have found that evil men have spoiled a good cause, but never that a good cause made those evil men good and holy."

"God sometimes sends halcyon days to His Church, and when He promised kings and queens to be nurses, He intended it for a blessing; and yet this blessing does oftentimes so ill-succeed, that it is the greater blessing of the two, not to give us that blessing too freely."

"Of all the types of Christ, only Joshua and Solomon were noted to be generally prosperous; and yet the fortune of the first was to be in perpetual war and danger; but the other was as himself could wish it, rich, and peaceful, and powerful, and healthful, and learned, and beloved, and strong, and amorous, and voluptuous, and so he fell; and though his fall was, yet his recovery was not, upon record."

"The godly man is timorous, and yet safe; tossed by seas, and yet safe at anchor; impaired by accidents, and righted by divine comforts; made sad with a black cloud, and refreshed with a more gentle influence; abused by the world, and yet an heir of heaven; hated by men, and beloved by God; loses one house, and gets an hundred; he quits a convenient lodging-room, and purchases a glorious country; is forsaken by his friends, but never of a good conscience; he fares hardly, and sleeps sweetly; he flies from his enemies, but hath no distracting fears; he is full of thought, but of no amazement; it is his business to be troubled, and his portion to be comforted; he hath nothing to afflict him, but the loss of that which might be his danger, but can never be his good; and in recompense of this he hath God for his father, Christ for his captain, the Holy Ghost for his supporter."

"Isaac digged three wells. The first was called *contention*; for he drank the waters of strife. The second well was not altogether so hard a purchase: he got it with some trouble: but that being over, he had some room, and his fortune swelled, and he called his well *enlargement*. But the third he called *abundance*; and then he dipt his foot in oil, and drank freely as out of a river. Every good man first *sows in tears*; but if they pass through a torrent, and virtue becomes easy and habitual, they find their hearts enlarged, and made sprightly by the visitations of God, and refreshment of His Spirit; and then their hearts are enlarged: they know how to gather the down from the sharpest thistles."

"So much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of eternity. Their sorrows can die, but so cannot their joys."

THE CHURCHMAN.

NEW YORK, JAN. 8, 1853.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman*. All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman*.

With the present number the editor enters on the full charge and management of the *Churchman*, so far as such charge and management pertain to the editorial office. A seeming necessity has been created by certain parties of our saying some things at this time, which we had hoped there would be no occasion for us to say. Those interested in the matter will readily understand, no doubt, that we refer to an article that appeared some days ago in the New York *Courier and Enquirer*. For some cause or other, probably through misinformation, that honorable and high-minded paper has been led to put forth certain things concerning us and the *Churchman* as facts, which are indeed no facts. A strong, and, as it seems to us, reasonable apprehension, that the statements in question may, if let pass uncontradicted, breed some trouble, must be our excuse for taking up the subject in this manner.

To come, then, upon the matter at once: by the arrangement under which the *Churchman* is at present conducted, we, whose name stands forth as such to the public, are the sole editor of the paper, have the entire and exclusive control of that department. No other person whatsoever is desired or will be allowed to share with us anywise either the prerogatives or the responsibilities of that office. The writer in the *Courier and Enquirer* is very careful to disclaim in behalf of Bishop Wainwright all responsibility for what appears in this paper. And so far that writer is perfectly correct. The truth is, neither Bishop Onderdonk nor Bishop Wainwright has been asked to stand responsible for any of the editorial matter in this paper; and if either of them had offered to do so, the offer would have been rejected at once. Both of them indeed have, or can have, if they wish it, the freedom of our columns, Bishop Onderdonk personally, Bishop Wainwright both personally and officially; but neither of them has or can have any control, so long as we hold the place of editor. For in all reason and justice the control and the responsibility must go together, and answer the one to the other; and, as we understand the arrrangement, both are in fact lodged exclusively in our hands: there we shall be apt to keep them. If Bishop Onderdonk, or if Bishop Wainwright wish to have a paper subject to his control, doubtless he has a right to do so; but then he must get some one besides us to act, or rather to be acted upon, as the editor thereof: we cannot serve in any such capacity. In saying these things we are very far certainly from supposing that either of the Rt Rev gentlemen in question would wish the thing to be otherwise than as we state it; our purpose being none other than to set forth in the plainest and most emphatic manner what we think our position ought to be, and what in fact it is. A Bishop, one would suppose, has responsibilities enough of his own, without superadding those of the editorial office; and in such a cause an editor, it seems to us, should endeavor, not indeed to assume or to share his Bishop's responsibilities, but rather to strengthen his hands, and smoothe his way in the discharge of such as necessarily adhere to his place and person, than to shift off upon him any that are from or beside the purpose of his sacred calling. And perhaps we may as well confess, besides, that it goes against our nature, and against our sense of duty, of honor, and of self-respect, to serve as the organ or mouthpiece of any man whatsoever; which kind of service, we take it, is rather for those who have or think they have a human guide invested with the prerogatives of infallibility. Our honest desire is, and our no less honest endeavor will be, to serve the Church, and in and through the Church the best interests of our fellow-man here and hereafter, as those interests are set forth and provided for in the Gospel of our blessed Saviour and Redeemer. In this service, if we know our own thoughts, we are willing to spend and be spent. But then, to serve this cause aright in the office of editor, we must needs use our own judgment, and not merely suffer ourselves to be used as an instrument. On this point, then, our first concern will be to keep ourselves strictly within our own sphere, and perhaps we shall not be altogether unconcerned to keep others out of it. Doubtless we shall fall into many mistakes and indiscretions; in all probability we shall do many things that will need to be forgiven, and some that will need to be reproved. Reasonable men will expect this, and be ready to make all due allowances, bearing in mind the maxim of Burke, that "he censures God, who quarrels with the imperfections of men."

So much for the arrangement wherein we have undertaken the editorship of this paper. We trust that our statement of the matter here given will not be misunderstood, and that we shall not need to define this part of our position a second time. We have endeavored to be as explicit and as forthright as our powers of thought and of language would permit, hoping to set the question at rest once for all.

We cannot choose but regret very much that the above-mentioned writer in the *Courier and Enquirer* should have undertaken, apparently, to stir up some ill-feeling, or create some ugly condition between Bishop Wainwright and ourself. In this undertaking, however, we trust that neither he nor any other person will be permitted to succeed. From the first opening of negotiations with us touching the *Churchman*, our face has been set against the custom, so sadly prevalent in the Church, of domestic squabbling; and we would not then entertain, nor have we since entertained the proposition made to us but upon the express understanding on all sides, that so far as we were concerned that custom must cease. To this purpose we are most constant: our firm determination was and is, to have no strifes with any of the brethren. We really cannot afford to engage in any family quarrels: besides being most unseemly in themselves, such things are prolific of evils, external and internal, to all who take part in them; and when they do not originate, they are pretty sure to result, in a preference of our own opinions to the peace and unity of the brotherhood. But if we were disposed to quarrel with any who stand within that sacred tie, Bishop Wainwright is about the last man in the world with whom we could or would have any such passage. During an acquaintance with him of several years, we have known nothing but good of him as a man, a gentleman, and a Christian; it is not in our heart to wish anything but good to him as a Bishop; nor shall we spare any reasonable pains that this our wish may be realized. We have been many times beholden to him for courtesies and kindnesses, and it is not in our nature to forget such things. And the obligation of gratitude cleaves to us the closer in this case, forasmuch as we are persuaded that the occasions of it sprung not from any merit in ourself, but simply from his own native and habitual goodness of heart. Having loved and honored him so long as Dr. Wainwright, we certainly shall not do so any the less, now that to his other titles is added the dearer one of being our Bishop.

As to our not consulting with Bishop Wainwright before closing our engagement as editor of this paper, the statement of the *Courier and Enquirer* is true; but that this was from a want of proper respect for him, or from any wrong-mindedness towards him as our Bishop, has no truth whatsoever. We had, as we seemed to have, reasons good and strong, for the course we took; and with submission we invite the *Courier and Enquirer* to consider whether it be not possible, after all, that we understand our own business best. If the editor of that paper had been as much at home in Church matters as he confessedly is in politics and diplomacy, he would have known that in any honest business arrangement a clergyman is as free of his Bishop as any layman in the Church. Here, a bishop has precisely the same power over one as over the other; that is, just none at all. In truth, we had as good a right to become editor of the *Churchman*, as we had to get married, without taking our Bishop's advice: we have done both, and that, without breaking any obligation either moral or canonical. And Bishop Wainwright, undoubtedly, is too wise a man, too just and too well-disposed, either to claim any prerogative in this matter, or to inflict any punishment where, as no offence has been committed, so none could have been intended. To cast the thing in another shape, both the Bishop of the Diocese and the Editor of the *Courier* had, or, if we had given them an opportunity, would have had a right of advice; neither of them would have had a right of control. Probably that accomplished Editor might make out a pretty strong title to have been consulted by us, on account of his long and large experience in the mysteries of the art; nevertheless we did not seek his counsel. We will but add, on this point, that perhaps the real offender is he who thus claims for the Bishop a prerogative that does not belong to him; since the rights of the clergy are in their place to be no less respected than those of the Bishop.

As to the rest, in the first place, the arrangement in question was substantially made a good while before the election of Bishop Wainwright. The negociation was begun last March, and was pushed so far towards a close that the parties could not in their judgment honorably retreat on either side, provided their terms were acceded to. As the negociation was partly conducted in writing, we have the means of proving all this, to the satisfaction of any one who may be curious enough or incredulous enough to go in quest of proof.

In the second place, though the arrangement was not formally completed till after the consecration of Bishop Wainwright, we did not wish to embarrass him, nor did we suppose he would wish to embarrass himself, with any responsibility in the matter, one way or the other. And for the same reason we carefully abstained from any consultation with Dr. Seabury, till the thing was done; though we are happy now in being expressly permitted by him to state that the arrangement has his entire and hearty approval. And yet Dr. Seabury, for obvious reasons, is the very man of all others, whose counsel, but for the restraints of delicacy and of seeming propriety, we should have been most forward to seek and most prompt to follow. Moreover, by thus leaving Bishop Wainwright free of all responsibility in the affair, we thought we could, and were resolved that we would, do more and better for him than would have been practicable, had his advice been taken. We cannot but think that our judgment herein was right, and we know that our resolution yet stands firm. And when going about a formal conclusion of what had been substantially arranged long before, we took the utmost care to have it perfectly understood by all concerned, that we could not and would not be a party in any movement or conflict against Bishop Wainwright; and this was done, not because of any signs or symptoms of a contrary disposition in others, but simply in order to foreclose the possibility of any mistake in the matter. And as soon as practicable after the arrangement was closed, we went to Bishop Wainwright, and told him in so many words, that we were editor of the *Churchman*, and, as in duty bound and as personally inclined, had come to offer him the use and service of that paper in any form and to any extent, both personally and officially.

In all which our purpose certainly was most kind and upright towards our Bishop. How we can be justly charged herein with any practice against the peace and harmony of the Diocese, is quite beyond our comprehension. We have aimed in all sincerity to do what was best for Bishop Wainwright; nor are we able at present to discover in our proceedings any great error of judgment: we seem to have a very clear perception how we can render him more and better service than we could have done, had the responsibility of our action rested in any manner with him.

We have now said all, probably, that we shall have to say on this subject. What necessity may arise hereafter for further speech thereon, we cannot pretend to foresee: it must be strong and urgent indeed to induce a breach of our present resolution to let the matter rest where it is. We will but add, in conclusion, that it will be our constant endeavor, as it is our sincere desire, to serve our Bishop, and in him the cause which he so worthily represents: to be pleased with our service, or with our endeavor that way, of course will be his affair, not ours. And as this our purpose springs from a sense of duty to the Church and to her Divine Head, not from any thought of personal favor, so we can be, and we shall be well content to "work and wait"; being no less confident of our Bishop's integrity than of our own; and never for a moment doubting that if he withhold his approval from our undertaking, it will be with a view to further the same great cause which furnished the reasons and motives that withheld us from seeking his counsel, till the arrangement was completed.

Romanism in Ireland.—Dr. Cullen, one of the Roman Catholic Bishops in Ireland, has lately put forth a Pastoral, having special reference to the feast of the Immaculate Conception. The following choice specimen of impotent screeching is from that amiable document. Doubtless it is in the true style and dialect of Popery. Of course the "persecutions" that drew forth this canting furibund eruption are neither more nor less than the many recent conversions in Ireland to the Reformed Catholic Church; which conversions have been mainly brought about by the simple reading of the Scriptures to the ignorant priest-ridden people.

> When Our Blessed Lady fled from the persecution of Herod, sheltering the Divine Infant on her breast, she foreshadowed the office of Christian charity under a persecution more cruel than that which tore the children from their mother's arms, and consigned them to the sword of the executioner. The young, the innocent, and the helpless appeal to us, to save them not from martyrdom, but from that second and everlasting death, which consigns soul and body to the abyss of hopeless ruin. The agents of proselytism still endeavor to tear from the bosom of the Church those little ones whom she loves so dearly, and her voice is heard like that of Rachel bewailing their unhappy fate in accents of the bitterest anguish. Woe to the unnatural parents who consent to sell back again to Satan for the wretched dross of the world, the souls that have been purchased by the precious blood of Christ. No mind can conceive, no tongue can express, the enormity of their guilt, or rigors of the judgment with which it shall be visited. . . .
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> . The appearance of godliness assumed by the false prophets engaged in this insidious but most cruel species of persecution might deceive some, did not our Divine Redeemer forewarn us that they would be known by their fruits, and did not the glaring contradiction they exhibit in their conduct prove that they are the seducers denounced in the Gospel, whose mission is from the father of lies. The advocates of all that is intolerant and persecuting amongst us, they appear in foreign countries as the ardent apostles of liberty: whilst endeavoring to forge new chains for their Catholic countrymen at home, they proclaim themselves in distant lands as the friends of the captive, anxious to burst his fetters, and to throw open his prison doors; denouncing our constitutional efforts to obtain redress of grievances as seditious and disloyal, they seem linked in purpose and companionship with all the troubled and disaffected spirits of the continent, sapping the security of government, and scattering on all sides the fires of revolution. Pretending that they appeal to the impartial decision of reason alone on the subject of religion, they go around with the mammon of iniquity amidst the physical and moral destitution; and the famine-stricken, the infant, the orphan, the deaf mute, the helpless and unfortunate of every grade—in a word, all those who are incapable of forming an opinion for themselves, are the favorite objects of the zeal of those preachers of private judgment. Such being their characteristic mode of action, we should not be surprised that they have selected as the types and exponents of their system, as the heroes whom they venerate, degraded and profligate apostles from distant countries—men who have astonished and shocked the moral world by the prodigy of their crimes, the recklessness of their calumnies, or the daring excess of their blasphemies.

The North American Review for January, 1853, issued by Little, Brown & Co., of Boston, in a new and much improved style, has been received by Charles Francis & Co., of this city; to whom we are indebted for a copy. Taking the present number as a specimen, its literary execution reflects decided credit on American thought, and its typographical on American art. Probably our shortest and surest way of doing the work justice will be by extracting from an article on the Life and Letters of Niebuhr the following well-wrought, and, no doubt, well-merited representation of the character of the subject. The reader, we venture to think, will be able to gain something more from the passage than a right appreciation of this worthy and dignified periodical.

> Niebuhr's moral nature impresses us with even higher admiration than his genius and his learning. We look through his correspondence in vain for the traces of an ungenerous sentiment. The reputation, the fame, of others was as sacred as his own, in his regard. He seemed more earnest to bestow merited commendation than solicitous to receive it. His vast intellectual resources were freely lavished in aid alike of great literary enterprises, from which he could derive neither credit nor emolument, and of students at the very threshold of their career. He was seldom engaged in controversy; but in these few instances, his conduct towards his opponents was marked by the utmost candor, fairness, and magnanimity. Misrepresentation and detraction he bore with the meekness of conscious strength and rectitude. He united humility with a just self-appreciation; and knew how to assume always his own due place, to utter his convictions, and to maintain his rights, without vanity, arrogance, or encroachment. His pecuniary liberality was only and hardly limited by his means. He was profusely charitable. To the sufferers by invasion and pillage, his purse was constantly open; and he denied himself luxuries, and even books, that he might minister to their necessities. In one of his letters, he writes, "During this vacation, I have been reviewing all kinds of books, not without reference to the circumstances of the times. But I have another object, namely, to earn some money for a friend who wants it."
>
> We have spoken, incidentally, of the depth of his domestic affections, and the openness of his hospitality. To his character as a husband, father, and friend, we must quote a large portion of these volumes, to do even partial justice. Not only was he pure, true, considerate, and faithful, in the discharge of all outward obligations; but there was in his affections a lofty spirituality, combined with a womanly tenderness, of which Klopstock's correspondence with his Meta furnishes almost the only parallel in modern literature. Irresistibly affecting are his life-long references to his first wife, as a spiritual presence, strengthening him for duty, cheering him in despondency, visiting him in the visions of the night, and ministering, in every form of heavenly benediction, to his Gretchen and her children.
>
> A character so harmoniously beautiful could hardly have been formed and sustained, except on the basis of a sincere and vital Christian faith. Duty with him was not merely truth to his own nature, but loyalty to its Author. Religious reverence seems to have been a constantly pervading and hallowing sentiment; nor, in his whole correspondence, is there the slightest mention of aught that could claim to be held sacred, except in terms that indicate, on his part, the very spirit of worship. He was a firm believer in historical Christianity, that is, in the Christ of the Evangelists, not in any Straussian effigy in straw, galvanized into life by the fancy of fanatical reformers. When we consider his unparelleled historical acumen, and the unsparing hand with which he manipulated classical tradition and fable, when also we take into the account his early tendencies to skepticism, we know not how to value sufficiently the testimony comprised in the following extract. It is in a letter written in 1812, a date which gives it a peculiar worth, as he had then attained the full maturity of his powers, had laid the foundation for his fame as an historical critic by his Berlin lectures, and had not yet experienced those sad domestic vicissitudes, in which he might have been suspected of resorting to religious faith as a refuge from disappointment and grief.

The Journal of the eighteenth annual Convention of the Diocese of Michigan is on our table. From this document it appears that there are in the Diocese 35 Parishes, and 34 Clergymen, 28 of whom have parochial charges. The number of baptisms reported is 457; of confirmations, 111; of present communicants, 1202; of teachers in Sunday schools, 108, and of scholars, 694. The Bishop's Address presents the following as among the fruits of his late journey to Europe:

> Through the kindness of a lay member of my Church, I was enabled to spend several weeks on the Continent. I had therefore an opportunity of witnessing the effects of the teachings of the Church of Rome, even at the fountain head of her authority and influence. We know but little of the gross idolatry and ignorance of her people. The contrast is fearful indeed, between the religious freedom, intelligence and happiness of Protestant lands, and those portions of the earth, where the blighting influences of Rome has long been felt. Every one who has witnessed these things, or who can form the slightest idea of the degradation consequent upon her influence and teaching, must be and will be ever on the watch, lest any of her unscriptural practices would deform the fair beauty of our holy Church. In all these journeys the kind care of God was over me, and I have returned refreshed in mind and strengthened in body, to devote the energies of both to the service of our blessed Master.

We take pleasure in adding the concluding portion of Bishop McCoskry's Address, as believing that it does no more than justice to an institution that has been sometimes treated very unjustly:

> I would also call your attention to another society of the Church, The Protestant Episcopal Sunday School Union. A few years since, when called upon to officiate in the Diocese of New York, it became my duty to examine and read over the works that had been published under their supervision. It was an agreeable and I hope profitable duty. I can therefore speak decidedly in reference to their publication. And I do so, especially at the present time, as a duty I owe to the managers of that institution, who have so long and so well directed the minds of the children of the Church into the old and safe paths of sound doctrine. So far, then, as I have been able to compare these works with the teaching of the Church, as contained in her Articles and Liturgy, I have never seen a *single work* that I could not cordially recommend to pastors, parents and Sunday school teachers, and I do hope that every pastor under my care, will, as far as possible, introduce these works into the libraries of their Sunday school, as the great safe-guard against the false and dangerous exhibition of the so-called teachings of the Church, emanating from self-constituted bodies in the Church. We thank God for the measure of success that this noble institution has enjoyed, and that He has saved it, I hope, to be one of the great instruments in preserving the children of the Church from the dangerous, *so-called religious literature* of the present day. I trust, therefore, that among the many collections of funds in your several parishes, this institution will not be forgotten.

The following, taken from the columns of the *Courier and Enquirer*, is a telegraphic report of a passage that occurred in the United States Senate, on Monday, the 3d instant.

Mr. Cass presented the memorial of the Baptist Union of Maryland, praying the interposition of the United States in behalf of the enjoyment by Americans in Europe of religious liberty; and he said:—I have been requested to present the petition which I send to the Clerk's table from the Maryland Baptist Union Association, and to move its reference to the appropriate Committee. I do this with pleasure, not only from regard to the motives and position of those who make this application, but also because I heartily concur with them in the importance of the object, and in the propriety of calling the attention of the government to it, an object dear to us, and to the world, in its consequences now and hereafter. This body of pious and intelligent Christians anxiously desire the freedom of religious worship for their countrymen wherever the accidents of life may carry them, and it is not strange that this sentiment should be strongly felt and strongly expressed in this land of gospel liberty; but it is strange that in this age of the world, and this day of intellectual advancement, any obstacle should be interposed by any government in christendom to prevent the believers in the faith of Jesus Christ from following the dictates of their conscience, and while rendering unto Cæsar the things that are Cæsar's, prohibit them from rendering unto God the things that are God's, agreeable to their convictions of the injunctions of His Divine word. I concede fully with the signers of this petition, that the best of all freedom is the freedom of conscience, and that there is no tyranny so revolting as that which tyrannizes over the mind. We have a right to be heard in such an appeal as this, for we have tried the great experiment—an experiment no longer, for it has become experience—of the entire separation of Church and State, and have shown that unrestricted freedom of worship is not only best for the political interests of a country, but best for the true interests of religion itself. Unfortunately the errors of the dark ages have not yet wholly yielded to the progress of truth, and in many countries the civil authority impiously undertakes to exclude any form of religion but its own, and non-conformity is not alone a want of conformity to the will of God, but the offence of preferring the Divine Will to that of the ruler. Human presumption has never gone further than in the erection of a standard of faith, with which all must agree or be subject to the penalties of the government here, and to the excommunication of the Church hereafter. So far as regards the profession of a particular doctrine as a necessary qualification for office—however we may lament its presumption and injustice—we have no rational cause for complaint, as that is a question of national policy; and nothing better illustrates the slow progress of truth in those old countries where it has many interests and prejudices to encounter, than the fact that even in England, with all her real claims to freedom and intelligence, a few to this day cannot occupy a seat in parliament without taking an oath by which he abjures his own faith and the religion of his forefathers. But we have a right to expect from all friendly nations that American citizens be permitted to enjoy liberty of worship wherever they may go. There is not the slightest reasonable objection to such a demand: it ought not indeed to be necessary—for this unworthy system of intolerance has not the least foundation in reason or religion, it is a mere relic of barbarism, converting the religion of the Gospel into an engine of State, and substituting human fallibility for those personal convictions of religious belief which every one should exercise for himself, and for the exercise of which every one is responsible. In what manner it may be proper for our government to present this grave question to other governments, I do not undertake at present to say. I shall move its reference to the Committee on Foreign Relations, feeling satisfied that they will give it their earnest attention, and in the hope that they will make a report which will be authoritative as the expression of our views, and still more those of our constituents. Whatever communications the Executive may open with foreign powers, certainly there can be no objection to firm and friendly representations; and I cannot doubt that these declarations of the wishes of the American people will have weight everywhere, and I am satisfied they will ere long produce a salutary effect in some countries and eventually in all. This is a kind of interposition which well befits this Republic, and we have cause to feel gratified, that the opportunity is offered us of aiding in a work which commends itself to our consideration by the highest motives that can influence human action; and I am free to confess, Sir, that for myself I rejoice at the occasion thus given to us while pleading for the full toleration of religion, to bear our testimony to its priceless value. Independent of its connection with the human destiny hereafter, I believe the fate of Republican Governments is indissolubly bound up with the fate of the Christian religion, and that people who reject its holy faith will find themselves the slaves of their own evil passions and of arbitrary power. And I am free to acknowledge that I do not see altogether without anxiety some of the signs which are shadowed forth around us by weak imaginations with some, and irregulated passions with others, are producing founders and followers of strange doctrines, whose tendencies it is easier to perceive than it is to account for their origin and progress; but they will find their remedy, not in legislation, but in a sound religious opinion—whether they inculcate an appeal to God by means of stocks and stones and rappings [the last and the most ridiculous experiment of human credulity] or whether they seek to pervert the Scriptures to the purposes of their libidinous passions by destroying that safeguard to religion and social order, the institution of marriage, and by leading lives of unrestrained intercourse, thus making proselytes to a miserable imposture, unworthy of our nature, by the temptations of unbridled lust. This same trial was made in Germany some three centuries ago in a period of strange abominations, and failed. It will fail here, where the word of God is free to all- no such vile doctrine can permanently establish itself.

Mr. Hale said that he approved highly of the object of the memorial, but he did not see how this country could make such an appeal. Religious freedom was forbidden by the laws of those European nations, and the memorial just presented, prayed the interposition of this government in order that religious freedom might be permitted. Was not this asking for the admission and observance by those nations of a law higher than the supreme law of the land? Was not this spreading a "higher law?" The doctrine of a higher law has been condemned in this country. No law higher than the Baltimore platform and the fugitive slave act was to be allowed, and yet this memorial, so highly commended by the Senator, sought to establish in other countries a law higher than their own. He thought the object sought a most commendable one. He would be glad that all nations should be taught that there was a God whose laws and commands were supreme, but he did not think this was the nation to send forth missionaries to preach that doctrine. We were the last people in the world to make that appeal.

Mr. Cass—If I understood what the Senator meant, I would perhaps reply to him.

Mr. Hale—The difficulty is that I meant just what I said, which is such an unusual thing here that the Senator cannot understand me. (Laughter.) The memorial was then referred.

Foreign Intelligence.

London.—*St. Paul's Cathedral.*—Yesterday St. Paul's Cathedral was again restored to its religious purposes. Although a considerable portion of the scaffolding remains to be removed, worshippers have again found themselves in the chair, although compelled at present to move through a perfect forest of scaffold poles, and at every step liable to be overthrown by temporary boards and huge leathern pipes. The afternoon service was crowded. The whole of the choir fittings were vested in black, as were the pulpit and altar. On the former was the Duke of Wellington's "achievement." The anthem was Mr. Goss's composition for the funeral. "If we believe that Jesus died," &c. The sermon, a most effective and classical composition, was preached by the Dean. As a work of art, in elegance of language, in choice of diction, and in graceful grouping, as well as condensation of the picture, the sermon will bear comparison and take rank with the accredited funeral orations; and to say this is very high praise. Dr. Milman has hitherto had but a sorry set of rivals in the Duke's funeral sermons; but the éloge pronounced yesterday is great on other grounds than that of comparative merit.—*Chronicle.*

A correspondent of the *Times* suggests to the Dean and Chapter of St. Paul's how they might make it a counter-attraction to the Crystal Palace at Sydenham. He asks:

"Who can forget the sight of that stupendous vault encircled with its flaming girdle—filled with ten thousand worshippers (not squatting on miserable benches, like play-goers in the pit; nor squeezed, by favor or hard cash. into stalls and boxes), but swelling the mournful dirge and the soothing anthem from the pavement to the very roof of that echoing dome! Why is such a scene to be witnessed but once in fifty years? I do not speak of the occasion. God forbid that that should oftener return, but why should our church-going population be deprived of that sacred enjoyment which our great Protestant temple is so well calculated to afford?

Let the Dean and Chapter of St. Paul's keep the choir of their cathedral for week-days, and let Sunday evening service at least be celebrated under its dome Let them increase their scanty choir (there will be no lack of voluntary subscription), and find a preacher, if they have not got one, and, depend upon it, he will have no lack of hearers."

Oxford.—*Visitation of New College.*—This morning the Bishop of Winchester left Oxford, having completed so much of his inquiry as had to be conducted by personal examination on the spot. The visitation ended, as it began, with solemn service in the Chapel, at the conclusion of which the Bishop gave his parting benediction to the assembled society. Business had been carried on systematically and laboriously throughout the whole of each day, the Bishop being assisted in the work by his Chancellor and Chaplain. Prayers as usual, were said daily at eight and four, and at them the Bishop was invariably present, a throne having been prepared for him on the south side, east of the stalls. The pastoral staff of Wykeham was also duly produced and placid beside him.—*English Churchman.*

Bristol Cathedrial.—Two very beautiful stained glass windows have been introduced into the southern bays of the channel; they are restorations of the old windows, and reflect very great credit on the skill of the artist, Mr. Bell, to whose care they were entrusted.—*Clifton Chronicle.*

Dublin.—His Grace the Archbishop of Dublin held a Confirmation on Friday in St. Peter's Church, in this city, at which 556 young persons were confirmed; and afterwards, together with the clergymen who had returned them for the rite, and a large number of their friends and relatives, partook of the Sacrament of the Lord's Supper.

France.—The Bishop of Lucon's palace has been subjected to a domiciliary visit from the police, in consequence of a suspicion that the Comte de Chambord's manifesto was being distributed from thence among the Vendean population. The Bishop published an indignation circular to his clergy on the occasion, protesting against the outrage, and stating that nothing had been found, "after an indiscriminate search of six hours amongst his private papers, and in the very cabinet in which he was writing." In reply to this the *Moniteur* publishes a letter of the Bishop, addressed *Hu Proi*, and found upon the person of M. Brodu, editor of the *Esperance du Peuple*, under arrest as the chief distributor of the manifesto. The letter, however, contains nothing beyond the expressions of respect from a subject to his sovereign, and his prayers that he may be restored. It appears that an order for the arrest of the Bishop had been already despatched, but was countermanded. The incident shows what Bishops, as well as any one else, might expect at the hands of Louis Napoleon, were they less disposed to favor his views than they have hitherto proved themselves in this country.

Trinity College, Dublin.—On Wednesday last the foundation-stone was laid for a noble campanile, or bell tower, to be erected in the front square of Trinity College, Dublin. The Archbishop of Armagh officiated as Chancellor of the University, Lead Chancellor Blackburne (the Vice Chancellor) being also present. The tower will be ninety feet high, and the bell which will be suspended in it is the largest in Ireland.—*Guardian.*

The Buddhists in Ceylon.—In objecting, on Thursday, to produce some papers on this subject asked for by Mr Hume, Sir J. Pakington reiterated the statement that he was now engaged in an attempt to put an end to the unpleasant differences, and allay the excitement that had existed, and he was about to communicate with the colony, with a very sanguine hope that the plan he should adopt would, while it did justice to the Buddhists, as maintain our treaty obligations, satisfy the views of the Christian community in the island. *Guardian.*

Death of Lady Lovelace.—Who has not felt an interest in the only child of Byron, the Ada whose name is so caressed in his verse, and a lock of whose hair is the subject of a touching passage in his letters? Who has not felt at least a curiosity to know what features of genius and character had descended from the father to the daughter? The Countess of Lovelace was thoroughly original, and the poetic temperament was all that was hers in common with her father. Her genius, for genius she possessed, was not poetic, but metaphysical and mathematical, her mind having been in the constant practice of investigation, and with rigorous exactness. With an understanding thoroughly masculine in solidity, grasp, and firmness, Lady Lovelace had all the delicacies of the most refined female character. Her manners, her tastes, her accomplishments, in many of which, music especially, she was a proficient, were feminine in the nicest sense of the word, and the superficial observer would never have divined the strength and the knowledge that lay hidden under the womanly graces. Proportionate to her distaste for the frivolous and commonplace was her enjoyment of true intellectual society, and eagerly she sought the acquaintance of all who were distinguished in science, art, and literature. But from this pleasure, and all else, in the prime of life she has been cut off. She bore a long and painful illness with the fortitude, the heroism, belonging to her character. We need not add to this feeble, imperfect tribute, how deeply she must be mourned by all honored with her friendship—a friendship so cordial, so frank.—*London Examiner, Dec. 4.*

Differences.—"It is a source of consolation," says the English *Churchman*, "to many earnest, amiable, and loving hearts, in the present day, to regard the sad differences of opinion on religious subjects which exist among even members of the Church, as, in a great measure, the result of misunderstanding; and, therefore, they are led to hope that, after all, our differences are not really so great as they appear, and that friendly intercourse and mutual explanation would so greatly reduce them that the great majority of earnest practical Church people could, and would, cordially work together. So far from opposing such a view, we thankfully express our belief that there is much solid ground for this hope, especially at the present time, and we have, for a considerable period, felt an increasing desire, and a conviction, that it has become a plain duty, to make our columns, and whatever influence we may possess, available, as far as we can, to all members of the Church who are earnestly hoping, praying and working in this spirit."

CLERICAL CHANGES.

The Rev M. P. Stickney requests that all letters and papers intended for him be henceforth addressed to Cambridgeport, Mass.

Died.

At St Augustine, Florida, Dec. 22d, 1852, Rev Benjamin Wright, rector of Trinity church, of that city, aged 30 years.

This beloved servant of Christ and His Church needs no obituary. His history and life is embalmed in many disciples hearts; but it is due to the Church which trained her son, due to his numerous friends and kindred, that the record of his death shall be accompanied by a brief notice of his life.

His childhood and youth was moulded by the Christian training of a devoted mother. He grew up guileless in character and very early won the love of all who knew him. There are many early schoolmates who will weep for the loss of their truest friend. He was intended for the law and commenced its study. It was the will of God that he should be employed in a higher service. In the Spring of 1843 he began to study with earnestness the holy truths of our religion, and so deeply did they find root in his heart he consecrated all to its service. After much hesitation he entered himself for a candidate for holy orders, and in 1846 was ordained deacon. The Bishop sent him to Christ church, Sacketts Harbor, where he remained a year and a half; about this time his health failed; he sought a southern clime, to stay, if possible, the inroads of disease. Here he remained as rector of Trinity church. In his six years ministry he encountered much service—service of no common kind—no duty, no toil, no care was ever shunned, he was the faithful parish priest, and he brought to every work the rare gift of a loving heart. He was an earnest Christian. He knew no reservation in discipleship. He was Christ's, and the world looked on him and saw the Master image in His disciple. He was a churchman, and the Church's son. He loved the Church. He loved her law. He loved her worship. He loved the Church as his home, his life, his daily guide to fit him for a communion higher. He was a faithful preacher, clear, straightforward, earnest. The truth was dearer when presented in his living way. A sound judicious preacher, but that which was most winning was his life; a thousand tongues were poorer than one such life. In his pastor's life he was often by the sick bed, and many a stranger in a strange land shall rise up to call him blessed, for the spiritual counsels which have fallen from his lips.

As was his life so was his death. When he came down to die he was calm, hopeful, and trusting. He was enabled to soothe crushed hearts by the strong words of his manly faith. To men far removed from his faith and patience it was a strange sight to listen to such words from a dying bed. Life ebbed slowly away; he lingered long as if he would gather up all earthly loves and lead them upward in his flight. It was not death that came so gently to Christ's servant—it was rather the messenger to call him upward—he sang a hymn and life faded away to begin anew in a spirit world—the song began on earth was to be finished on high.

May God bind up the hearts of his friends, and let his mantle fall on many who shall minister as the Church's sons. H. B. W.

At New York, on Christmas evening, December 25, 1852, aged 63 years, John Alexander Cameron, Esq., of Augusta, Georgia, second son of the late Lieut. Alexander Cameron, R. N. of Scotland.

January 3d, 1853, John Hayden, son of the Ven' John Hayden, Archdeacon of Derry, Ireland.

Notices.

The Church of the Transfiguration, 29th street, near 5th Avenue, will be consecrated by the Rt. Rev. the Provisional Bishop, on Sunday next, at 10½ A. M.

A meeting of the Clergy of Fairfield county, Conn. will be held in the parish of St. Paul's, Monroe, on the 18th and 19th inst. The first service will be on Tuesday at 2½ P. M. W. White Bronson, Secretary.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Different clergymen of the city and vicinity are expected to officiate.

Right Rev. H. J. Whitehouse, D.D., Bishop of Illinois, will D.V. preach in the Church of the Messiah, Wooster street, 3 doors south of Prince street, on Sunday evening, 9th inst. Service to commence at ½ past 7 o'clock.

New York, Jan. 5, 1853.

St. Paul's Chapel will be opened every Sunday evening, for Divine Service, at 7½ o'clock, until further notice.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro' Messrs S & S, 10; being part of 50 left by A Y, to distribute among the poor at this season, when the more prosperous are enjoying luxuries. Further aid is much needed, and may be left with Messrs S & S, 137 Broadway, or with

JAMES MILLETT,
Jan. 4, 1853. 808 Broome St.

PASTORAL AID SOCIETY.

Since the last acknowledgment the Treasurer has received from—

Rev A H Partridge, from two friends, 100; Rev T C McPeters, St Michael's, Bloomingdale, 200; by M Clarkson, Esq, from St Pauls, Flatbush. Rev Wm Rudder, rector, 12 28; by Rev A H Partridge, from Governeur Morris, Esq, 25; by D A Comstock, Esq. warden, coll in Christ Church, New Brighton, S I, 22 62; by Rev J M Waite, rector, appropriation from St Thomas', Ravenswood, 14; by Rev Henry Dana Ward, rector, coll in St Jude's, New York, 2 51; by the Rev E H Canfield, Rector, contribution from St Peters, N Y, 70; from Rev A H Partridge 10; by Rev Dr Anthon, from monthly ofgs in St Marks in the Bowery, N Y 50 54; by Rev E Lounsberry, rector, coll in St John's, Troy, 52 40; by Rev Dudley A Tyng, don from Mrs James a Stevens, 10; by Rev G T Bedell, rector of Ascension, N Y, don from Mrs Burrows 5; by Rev W H Moore, rector, contrib from St George's, Hempstead, 18 32; by Rev G T Bedell, rector, don from P M W, 3; by Rev W Harris, DD, rector, colls in St Stephens, North Castle, 3 50—15 50; by Zev Robert J Walker, rector, coll in ch of Messiah, Brooklyn, 30 55; from Mr Bailey J Hathaway, 2-32 55, from Rev A H Partridge 10; by Rev R J Walker, rector ch Messiah, Brooklyn, 4; from Christ ch, Walton, 3 50; by Rev G A Sdelton, rector, from monthly ofgs of St James', Newtown, D I 8; by Mr Emott, thro Dr Anthon, rector, from members of Christ, Po'keepsie, 5; by Rev Dr Anthon, rector, from monthly ofgs of St Marks, N Y 38 35; don from W Bradish, Esq, yearly 25;—03 35; from St Georges, Astoria 50; by E W Dunham, coll in Christ, Brooklyn, Rev John S Stone, DD, rector, 175; from Geo C Collins, Esq, treasurer of St Thomas', N Y, 100; by F S Winston, Esq, from St Georges, N Y, Rev Dr Tyng rector, 318 25; by S Cambreling, Esq, coll in St Bartholomews, N Y, Rev S Cooke, rector, 558 90; (in which is included 200 from Mr Banyer and Miss Jay, and 100 from S Cambreling, Esq;) by Rev Dr Anthon, rector, monthly ofgs of St Marks, N Y 10; from Mrs N Fish 25;—35; by Rev Dr Moore, rector, from the Miss Soc of St Andrews, Richmond, including Trinity chapel, (S I) 40; by Jas S Aspinwall, Esq, from Ascension, N Y, Rev G T Bedell, rector, coll 466 83; H McMurray, Esq, life membership, per Mrs P Burrows, 100, Total, $2,579 60.

Dec. 29, 1852. E. W. DUNHAM, Treas.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Dec. 28.

Rev R W Goldsborough half 2 50; Zion, Sandy Hill, N Y 4 27; St James, Fort Edward, N Y 6 97; St Pauls, Castleton, L I 14 50; St Marys, Harford county, Md 10; St Peters, Montgomery county, Md 3; St Pauls, Frederic county, Md 3; St Marks, Orange, N Y 49; H S 2; Zanesville, Ohio, V B 5; Thro' J Long, Esq, R A in Md, Christ, Baltimore, a communicant 10; St James, Baltimore county 12; Charles county, William and Mary, pa 34; Christ, Baltimore, a member 20; St Anns, Annapolis, 50 27; St Lukes, Baltimore 40; Hannah More Academy half 4 46; St Peters, Baltimore 120; Carrol Co, Trinity 5 91; Baltimore, Mt Calvary 28; Prince George co, St Pauls 10; St Peters, Baltimore, a member 10; 344 44. Mission House, St Pauls, Minnesota 3; a member of St Andrews, Brunswick county, Va 5; coll Jubilee College 12 75; Farmington, Ill, Calvary 10 50; St Pauls, Springfield, Ill 14; St Johns, Lockport, and Christ, Joliet, Ill 10; Christ, Newton, N J 8; Salem, pa, Roanoke pa, Va 7; Richmond Monumental ch, Va 35 94; St Pauls, South Farnham par Va 14; St Johns, 10; Providence, St Johns, to be specially appropriated 200; Wickford, St Pauls 20; Grace, Petersburgh, Va 56; St Pauls, Burlington, Vt, 34 84; L W H, advent ofgs 3 50; Trinity, Pittsburgh, Pa 113 32; Christmas ofgs, St Johns, Bellefonte, Pa 7; St Johns, New Hartford, Ct 5 40; Trinity, Cleveland, Ohio 71; St Johns, Williamsboro, and Holy Innocents, Henderson, N C 6; a christian brother, per D Dana, Jr, 3; St Andrews, Jackson, Miss 50 Total 1667 93.

THOMAS N. STANFORD, Treas.,
Jan 4, 1853. 137 Broadway.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

A Christmas gift, from a lady of St Bartholomews, 10; H S 2. For the poor: A Y, 10, being a part of 50, thro' Mess S & S, from a Churchman for fuel 10, and 70 tickets for bread.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Jan 4, 1853.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 28 ult.

John Bard, to constitute himself a life member 50; Henry J Minor, to constitute himself a life member 25; Grace, Cherry Valley, Rev John Dowdney 2 63; Wm H Beare 4 Mrs M E Halsted 2; Mrs J C Stevens 5; Rev W C Mead, DD 4; Wm A Duncan 2; Mrs Mary Brown 2; Mrs Susan A Remsen 3, subs; a lady, don 3; St Thomas, Brandon, Vt, Rev Thos L Randolph 2; Gordon W Burnham, a sub 2; W, a new year ofg 25: 131 63.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan 4, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 28 ult.

Wm H Beare 2; Mrs M E Halsted 2; Mrs J C Stevens 5; Wm A Duncan 1; Mrs Susan A Remsen 2, subs; Grace, Cherry Valley, Rev John Dowdney 1 38; W, a new year ofg 25: 37 38.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan 4, 1853. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

J G W 1. Thro Messrs S & S: a member of the ch of the Ascension 1; H S 2; J H R 4; A Y 10, being a part of 50 left with S & S for distribution.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:

Thro S & S, A Y 10, being a part of 50 left with S & S for benevolent purposes.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.

BENJAMIN EVANS,
New York, Jan. 4. 1852. 172 Broome-St.

THE POOR.
St. Simon's German Free Church.

The subscriber gratefully acknowledges the receipt of the following donation:

Thro' Messrs S & S. J H R 3.

Although the season has thus far been favorable, yet never, during the whole course of his missionary labors among the Germans, have the calls of the sick and needy been more numerous and urgent. Will not those who, in former years have placed in his hands the means of assisting the sick and destitute stranger again come to his relief?

Donations of either money or clothing, (the latter especially needed) are earnestly solicited, and may be left with Messrs S & S, 137 Broadway, or with

THOMAS COOK,
Jan. 4, 1853. 276 Houston street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 28th ult., the following contributions, viz:

St Johns, Monticello, Rev J K Fowler 6; Christ, Marlborough, Rev Saml Hawksley 5; Grace, Cherry Valley, Rev John Dowdney 3 26; Christ, Morristown, Rev John Scoville 9; St Thomas, New York, Rev Dr Neville 124 73; St Pauls, Williamsburgh, Rev H F S Roberts 4 87; St Michael's, New York, Rev Wm Richmond 22 50. Total $175 36.

C. N. S. ROWLAND, Treasurer,
Jan. 4, 1853. 55 Water street

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

A valuable box of Clothing, from the ladies of Grace Church, Brooklyn Heights.

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.
St. Paul, Minn., Nov. 24.

Advertisements.

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SWORDS' POCKET ALMANACK for 1853, containing lists of the Bishops and Clergy in each Diocese, and other statistical information concerning the Protestant Episcopal Church in the United States.
Published by
STANFORD & SWORDS,
137 Broadway,

LITTELL'S LIVING AGE, No. 452, 12½ cents.
CONTENTS.
1 Mrs Crowe, *New Monthly Magazine.*
2 Attempted Escape of Charles I. *Athenæum.*
3 Kingsley's Phaethon, *New Monthly Magazine.*
4 Passages from the Life of a German Singer, *Sharpe's Magazine.*
5 My Novel; or Varieties in English Life, *Blackwood's Magazine.*
6 Katie Stewart.—Part II., *Do.*
7 Pierre; or, the Ambiguities, *Athenæum.*
With poetry and short articles.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

Selected Matter.

CHRISTMAS CAROL.

The following Christmas Carol is from the Harleian MSS. in the British Museum; the date of this MSS. is supposed to be about the year 1500:

"IN EXCELSIS GLORIA."

When Christ was born of Mary, free,
In Bethlehem, in that fair citie,
Angels sang there with mirth and glee,
In Excelsis Gloria.

Herdsmen beheld these angels bright
To them appearing with great light,
Who said, "God's Son is born this night,"
In Excelsis Gloria!

This King is come to save mankind,
As in Scripture truths we find,
Therefore this song have we in mind,
In Excelsis Gloria!

Then, Lord, for Thy great grace,
Grant us the bliss to see Thy face,
That we may sing, to Thy solace,
In Excelsis Gloria!

THE SABBATH BREAKER SILENCED.

A pious poor old man of our Church at —, in reasoning with a Sabbath-breaker, said, "Suppose, now, I had seven shillings, and suppose I meet a man, and give him six shillings freely out of the seven: what would you say to that?" "Why I should say you were very kind and that the man ought to be thankful." "Well, but suppose he should knock me down and rob me of the other shilling; what then?" "Why then he would deserve to be hanged." "Well now this is your case—'thou art the man'—God has freely given you six days to work and earn your bread, and the seventh he has kept for himself, and commanded us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what, then, do you deserve?" The man was silenced.

THE BOOK OF PSALMS.

Though the unity of the same spirit is to be seen throughout the whole body of the Holy Scriptures, it must yet be acknowledged, that there is in the Book of Psalms an individual grace, and a character which belongs to it in particular. No one can study it, without finding all the divers passions with which he may be agitated, all the varying inclinations, and all the means of calming the one, and appeasing the other. The other Books of the old Testament show us, in some, the good that is to be imitated, and the evil that is to be avoided—in others, the prophecies concerning the coming of our Saviour—in others, the lives and actions of Kings and Holy personages. But the Psalms, whilst they at the same time do not omit these things, teach us, moreover, to become acquainted with ourselves, and to find a remedy for the spiritual maladies with which we may be afflicted. Other books tell us that we must be penitent, submit to affliction, and render thanks to God: this teaches us how to humble ourselves—how to conduct ourselves under calamity, and how to express our gratitude. Elsewhere it is the example of others that is proposed for our imitation; here we identify ourselves with the sacred Author, and study our own history. This single volume is sufficient for all the necessities of the human heart. There is not a situation in life, in which we may not draw from it the most precious advantages. Whether we are tried by temptation or by adversity, exposed to danger, or saved from peril, in sorrow or in joy, the Psalms still furnish wherewith to console and fortify us. They supply us abundantly with the language of prayer, praise, blessing, and thanksgiving—and all the virtues, graces and duties of which Jesus Christ gave us the example, when he came on earth, are taught us in this Book, with which he vouchsafed to enlighten us before his coming. St. Athanasias.

DR. FRANKLIN ON THE CHURCH AND PRAYER BOOK.

A correspondent of the *Banner* produces the following quotation from a letter of Dr. Franklin of Nov. 8, 1764, to his daughter, "one of whose descendents," the writer says, "ministers at our altars:"

"Go constantly to church, whoever preaches. The act of devotion in the common Prayer Book is your principal business there; and if properly attended to, will do more towards amending the heart, than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days. Yet I do not mean that you should despise sermons, even if the preachers you dislike; the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head as you seemed to express, a little before I came away, some inclination to leave our Church, which I would not have you do."

FORMS OF PRAYER.

It is remarkable that (as they that search those things observe) the words of the Lord's Prayer are divers of them such as come near the words of petitions which were usual among the Jews, though He, in whom was all fulness and wisdom, was not scarce of matter and words, so *little* was novelty and variety considerable in prayer in his esteem. Mistake it not, the spirit of *prayer* hath not his seat in the *invention* but in the *effection*. In this many deceive themselves, in that they think the work of this spirit of prayer to be mainly in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew at times of prayer to break forth itself in ardent desires to God, whatsoever the words be, whether new or old."—*Archbishop Leighton.*

A correspondent of the Baltimore *American*, now travelling in Russia, speaks of a visit which he paid to a famous non-descript edifice, one of the oldest in Moscow, and one of the most curious churches in the world; having thirteen towers, and not one like the other. He says, "Its numerous chapels are so connected together, one under each tower, and everything being so irregular, that the winding passages form a sort of labyrinth; and it requires the aid of the keeper to pilot you through all the different parts. This is the famous church which being completed, the architect was asked whether he could build one like it, and on his replying that he thought he could improve on it, the Czar ordered his eyes to be put out; and that cruel sentence was carried into effect, to prevent his ever building another church."

The Romish Church in France.—There are in France 80 episcopal Sees, 243 diocesan edifices, and 37,133 parish churches; the latter for the most part built, repaired, enlarged and maintained, at the expense of the State. At present the actual amount which the Romish clergy receive from the State under the official budget, is about £6,000,000, or at least thirty millions of dollars, as the cost of Romanism to the French nation—a religion, too, which in theory, is not the national one! Those who are so fond of declaiming against the expenses of the established Church of England, may turn their batteries here with some reason.

RED MEN IN WESTERN AFRICA.

The *Nouvelles Annales des Voyages*, for June, contains a translation by Cherbonneau, Professor of Arabic at Constantine, of the journey of a traveller named Tug-gurt via. Timbuctoo, to the Mountains of the Moon. These mountains, however, according to this account, do not lie in Middle, or rather Eastern Africa, as laid down in our geographies, but among the Western highlands, which fill the space between the middle course of the Niger and the Atlantic ocean. The route taken was from Timbuctoo to Dachenne, up the Niger, then for some time upon the Niger, and finally by land to Bambara, Sakay, Maika, and Sakat. Then follows the ensuing passage: "Beyond the circle of Sakat begins, so to speak, a new world: the people have a red color, of whom a part are herdsmen, possessing innumerable herds of camels and flocks of sheep; the rest are husbandmen. One travels some two months upon the territory, and then comes to a great salt lake called Sebkat Schansktha. This lake loses itself in the sands of a boundless desert, in which one finds no trace of vegetation. Across this desert, the passage of which occupies five weeks, dwell nations of a red color, living in tents made of buffalo skins, and subsisting on dates and camel's milk. Then comes a second waste, which can be crossed in fifteen days; after which occur the first oases, which belong to the Mountain of the Moon, and are inhabited by red men." Are these accounts actually based on facts? The journey, as described, is long enough to bring one to the Atlantic.

The King of Siam.—Soon after the death of the old King of Siam, and the coronation of his son, great preparations were made for burning the body of the old King, which was carried into effect in the following manner:

A quadrangular range of buildings, 400 feet each side of the square, was erected—in the centre of that a spacious temple 186 feet in diameter towered up with its nine-storied spire to a height of at least 217 feet. Four immense pillars of the wood-oil tree, each a *sen* (150 feet) long, were placed in the centre to sustain this spire. Between these rose a lesser structure of four pillars, sustaining a lesser spire, full one hundred feet, however. Between the four pillars of this structure rose the platform and throne, on which were deposited the remains of his Majesty in a gold urn. This throne, twenty feet square at the base and rising twenty-two feet in a storied pyramidal form, was entirely overlaid with the rich red gold of this country, in weight four *picule*, its value $158,600. The richness of appearance was beyond description, and all was in exquisite taste.

At each corner of the great quadrangle and midway on its side, were lesser temples, facsimiles of the centre one, their spires but 100 feet high. The roofs and walls and spires of all were covered with an imitation of gilding made by rubbing gamboge and oil over thin sheets of an alloy of tin and lead. The gorgeousness of the coloring, the number and beauty of the spires and storied roofs, the profusion of ornaments, hosts of poles for the fire-trees, the nine and twelve storied gilded and painted *chats*, made the whole look like the scene of enchantment. Eight hundred priests were fed daily in the colonnade around the main edifice. The exercises were kept up for a fortnight. For twelve days gold and silver coins were thrown away every evening from eight lime trees, at the rate of two catties or more to a tree—his Majesty also distributing limes and lottery tickets to his court and what Europeans might be present. Fireworks on a great scale were kept up, and rope dancing, tumbling, wrestling, and theatricals, were constant amusements.

HUMAN STRENGTH.

Among the Arabs, the Persians, and the Turks, you do not meet with those undersized, rickety, consumptive beings which are so common in Europe; you do not meet with such pale, wan, sickly looking countenances: their complexions are bright and florid; they are strong and vigorous, able to ride a hundred miles a day, and capable of performing other most amazing feats.

I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting feats of strength, and they were indeed perfect Samsons. Their size struck me with admiration. I know nothing that I can compare to them; but perhaps some of you have seen the statue at the bottom of the stairs of Somerset House—it is Hercules leaning on his club, is about seven feet high, looking like a being capable of executing the most difficult task, and such men were the athletæ.

We selected five men on board the Glasgow frigate, a similar number from one of the regiments, and likewise from an Indiaman, all fine picked men; and yet upon a trial of strength, it was found that an Himalaya mountaineer was equal to two and three quarters of the strongest European. They could grasp a man and hold him in the air like a child, and if they had not been under control, I am convinced they could have crushed him to death. I felt them, and I never felt such flesh in my life; it appeared rolls of muscle, and yet none of these men ever tasted spirits.

I did not say that drinking water was the cause of this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham's Lectures.*

The King not Above the Law.—Frederick the Great, king of Prussia, was annoyed by the clatter of a windmill near his Summer palace at Potsdam, and determined to put an end to it. He sent word to the owner that he wanted him to take it down, and would pay a thousand thalers for it. The owner replied that his majesty could not have it, as he would not sell it. The king's answer was, that he would have it, and that he should take it down by virtue of his royal prerogative. "He had better not," said the owner to the officer; "for, thanks be to God, there is law to be had in Prussia. As sure as you do so, so sure will I sue his majesty." This had the desired effect. The king afterwards bought the mill from the heirs. It is still kept up as a standing monument that in Prussia the humblest citizen has redress in law against the king.

Foreign Intelligence.

Ireland.—*Missionary Movement.*—At a preliminary meeting held in the diocese of Down, Connor, and Dromore, for the purpose of promoting missionary enterprize, the following propositions were agreed to:

1 That in order to extend and encourage a missionary spirit among the members of the Church, and to combine and systematize operations in aid of missionary objects, a diocesan board of missions shall be formed, under the presidency of the Lord Bishop.

2 That the objects of the board shall be to furnish information on the subject of Church missions—to promote the formation of local missionary collections, and the holding of missionary meetings—and to increase the collection of funds in aid of such missionary societies in connection with the Church as may appear deserving of support.

3 That while the board shall be a recipient of contributions general and special, and a centre of friendly regulation, giving as far as practicable, order and impulse to missionary effort throughout the united diocese, it shall neither interfere with the existing arrangements of the different Church societies already in operation, nor control the free-will offerings of God's people, as regards the allocation of contributions to specific objects.

4 That the proposed board shall consist of the Lord Bishop as president, and a competent number of the clergy and lay members of the Church throughout the united diocese who shall be appointed at a public meeting to be held for the purpose.

Madras—Pavoor District.—*Visitation of the Bishop.*—The following notice of the visit of the Bishop of Madras to Tinnevelly, we introduce as bringing before us one of the many confirmations held by the Bishop throughout the Tinnevelly districts. They caused much interest to the Native Christians, and, we trust, have been productive to them of much spiritual benefit.

Feb. 4. The Bishop, and the Secretary of the Madras Committee of the Church Missionary Society, arrived at Nalloor this morning at 10 o'clock. The candidates for confirmation, belonging to the three districts of Nalloor, Surrandie, and Pavoor, assembled in the Church. The service commenced at 11, and the Bishop confirmed 313 persons. The Rev. Messrs. Schaffter, Barrenbruck, and myself, being present, each of us took some part in the service. The Bishop's excellent address was translated by Mr Barrenbruck. We thought it calculated to be exceedingly useful to the people; and being desirous that the benefit should be permanent, we asked him if he would kindly allow it to be printed and circulated among our people. It has accordingly been written, and printed in Tamil, forming a tract of twelve pages. It has been circulated among the native christians in the province, who have received it with much eagerness and pleasure. With the blessing of God, it will be an instrument of much spiritual good.

I regret that I was not able to take full notice of the examination of the candidates for confirmation, but I found that the demands on my time would not admit of my doing so. I am persuaded that the replies of many would have been read with considerable interest, and would have exhibited an amount of christian knowledge amongst the people, much greater than that which they are generally supposed to possess. I feel assured, also, that our work of faith, in seeking for our people the outpouring of God's Holy Spirit, has received a peculiar blessing from God. Many, who had previously been instructed with great care, but with apparently little effect, have subsequently exhibited a clearness of view, with respect to the work of redemption and the office of the Holy Spirit, which is quite a surprise as well as a delight to me. Some persons who had been careless for years, and who had learnt nothing for a considerable time, notwithstanding many efforts to teach them, became suddenly aroused, and were diligent in acquiring christian knowledge. Again, many others who have walked disorderly, and who had consequently been for a long time a great grief to me, forsook their evil deeds, and have ever since manifested a "newness of life," which encourages me to hope that the change has been wrought by the Spirit of God. These last persons, indeed, were not amongst the confirmed; but the benefit of the special instruction to the candidates for confirmation has been very great.

Missionary Meeting at Grantham.—A public missionary meeting was held at the Guildhall on Thursday evening, the 25th of November; John L. Ostler, Esq., in the chair. He was supported by the Revs. Charles Hodgson (rector of Barton-le-street), and John M. Ward (curate of Claypole), who attended as a deputation, and the Rev. George Welby, of Barrowby, and the Rev Alfred Allen, of Burton Coggles. The Rev. George Welby addressed the meeting, and was followed by the Rev. Mr. Ward. He directed the attention of the meeting to a part of the world where missionary operations have been rather discouraging—the island of Ceylon. The Portuguese had introduced christianity there by force, which had created a feeling of disgust in the minds of the people. Such a course was always pursued by the Jesuits and other Popish emissaries. But we have some interesting results even in Ceylon. A man cast in prison there had come into contact with a missionary, and become a good christian; his conduct won the respect and regard of all his friends and relatives; and he had brought some of his family and many others to christianity. The Rev. speaker next turned to India. There was a shaking of dry bones there which promised glorious results. The superstitions of the country were beginning to totter; and a change was going on in the minds of the Hindoos. The new mission to the Punjaub, consisting of Mr Clark (a clergyman from Lincolnshire) and his coadjutor, had been received with open arms. The foundation stone of a new church had been laid; one Sikh had been converted, and there was a school where fifty or sixty children were being taught the truths of the Gospel. To show what great things might be expected in India, he read extracts from a work written by a leading Brahmid, a teacher in one of the Government institutions, who bore testimony to the conversations of the natives who had been taught in the missionary schools in India, and expressed fear for the venerable structure of Hindooism attacked by a hostile faith.

"Hindooism," said the writer, "is sick unto death, and he feared it must fall." Mr Ward then alluded to China. The Church Missionary Society had ten converts there. The excessive politeness of the Chinese was a great obstacle to the spread of the Gospel in that country; as a matter of courtesy they agree with everything told them. The Rev. Alfred Allen afterwards moved a resolution, and urged upon the meeting the importance of promoting missionary enterprize. He was succeeded by the Rev. Charles Hodgson, at whose suggestion the company stood up and sang a missionary hymn. He stated that the society has 180 teachers and preachers of the Holy Gospel, making known the Gospel of Christ in twenty different languages. There are 40,000 children in its school, and it has many churches and congregations.

LITTELL'S LIVING AGE, No. 451, 12½ cents.

CONTENTS.

1 The Duke's Funeral, *Morning Chronicle and Times.*
2 Tennyson's Ode on the Death of Wellington, *Times.*
3 The Humor of Thomas De Quincy, *New Monthly Magazine.*
4 Katie Stewart. Part 1, *Blackwood's Magazine.*
5 The One Primeval Language, *Christian Observer.*
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Feb. 1852—ostm

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United States and N. Y. State Stocks,	252,806 75
Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
Premium Notes on Life Policies,	225,524 91
Premium on policies in the hands of Agents,	4,484 28
	589,860 00

MORRIS FRANKLIN, President.
Pliny Freeman, Actuary.
New York, Dec. 25, 1852. tf

IVES' MUSICAL SERIES.
NEW METHOD OF TEACHING MUSIC.

Musical A, B, C,	$0 25
Musical Spelling Book	0 50
Musical Reader	0 84
Beethoven Collection of Church Music	1 00
Mozart Collection of Sacred Music	0 84

INTENDED to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.

It teaches the pupil at once to read music *intelligibly.*

It connects Pitch and Time, and thus insures rapidity.

It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.

It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.

It introduces the plan of *Sol fa-ing*, now universal in Europe, which must come into use here.

Its CHORALS give a sure foundation for intonation and elegance in singing.

The words of its songs and the poetry are throughout beautiful and appropriate.

While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters:—the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.

While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.

☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.

DANIEL BURGESS & Co.,
(Late Cady and Burgess,)
dec25–3mo 60 John Street, New York.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.

Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW

It will be chargeable with postage as follows:

To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine,*) *quarterly, in advance.*

To any part of the United States 6 cents per annum, (*payable by the subscriber to the Magazine*) *quarterly in advance.*

☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*

The Children's Magazine will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to

DANIEL DANA, Jr, Agent,
dec11–12t No. 20 John St., New York.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24–tf

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the Evergreen, or Church Family Magazine.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:

Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.

"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year	$2 00	
2 Copies, or more, for one year	1 50	each.
6 " "	8 00	
12 " "	15 00	
20 " "	23 00	
30 " "	30 00	

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by

Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.

Rev William Berrian, D.D.,	Rev A. Bloomer Hart,
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Rev John F. Schroeder, D. D.,	Rev Caleb Clapp,
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Rev Joseph H. Price, D. D.,	Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D.,	Rev Cor. R. Duffie,
Rev Benj. Evans,	Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20–tf 9 Spruce-street, N.Y.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23–tf REV P. L. JAQUES, Rector.

Geneva Institute for Boys.
CONDUCTED BY
D. RENTICE, LL. D., and A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance,

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of	$227,000
Has paid losses amounting to	790,663
And has now invested, drawing interest,	1,524,258

The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
James Stewart, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON. Principal. oct23–3m

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50. Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to

DANIEL DANA, Jr., Agent,
Nov 6–tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.

Rev W Berrian, DD,	Rev F L Hawks, DD,
Rev T H Taylor, DD,	Rev E Y Higbee, DD,
Rev B I Haight, DD,	Rev W Morris, LL D,
Rev J Spencer, DD,	Rev Wm Walton, DD.

LAYMEN.

Wm H Aspinwall, Esq,	John J Boyd, Esq:
Messrs D Appleton & Co,	R C Wetmore.

Sept 25–6mS

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "

Sep 11–6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9–tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
B.—Powerful and sweet-toned Church Organs, from upwards.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.

William W. Russell,	Dan Marvin,
B. J. Hathaway,	M. H. Hyde,
Henry G. Nichols,	W. H. Beare,
Charles H. Birney,	A. Flower,
F. A. Paddock,	P. Donaldson,
J. Blackmore, M. D.,	J. B. Pentreath.

George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing of which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN HECKER, Proprietor.